CHURCH HISTORICAL SOCIETY

The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVIII. No. 23. Chicago, Saturday, September 7, 1895 Whole No. 879

Rev. R. C. Mellick, 1894. Oberlin, O.

News and Notes

MR. E. J. DILLON in *The Contemporary Review* for August, gives from personal observation and investigation an account of the Armenian atrocities which for unutterable horror exceeds almost anything in the long history of man's cruelty to man. Even the records of Chinese brutality can hardly present a parallel to the story of Turkish dealings with the Armenian Christians. After reading this plain tale, the truth of which is attested by evidence at every point, it is sickening to think of the long delays of diplomacy during many months past, ending in "suggestions" to His Majesty the Sultan, as to the way in which he ought to govern the people whom he is bent upon blotting off the face of the earth.

THESE suggestions or proposals were made long ago, but apparently the Sublime Porte is still "considering them," and the Queen of England, as she said in her speech before Parliament the other day, is "anxiously awaiting" the pleasure of this chief of human monsters. He has probably a little more to do, after his own fashion, in Armenia before he makes reply to the mild counsel of "the powers." In the end he may be able to acknowledge with thanks their kindly meant intervention, while he assures them that there is no further occasion to disturb themselves about the "Armenian question," that in fact there is no longer any Armenian question to consider, since the Armenians have ceased to exist. It is not reassuring to read that the new English ministry "have accepted the policy of their predecessors." That policy was one of delay, incredulity and ignoring of facts. It is sincerely to be hoped that the Conservatives will accept the declared rather than the actual policy of the former administration and will add to it a new element of vigor and celerity. Otherwise the case is hopeless.

THE following good story about "Father Taylor," the eccentric but faithful preacher for many years at the Seamen's Bethel, Boston, is worth preserving:

> Once, when Jenny Lind attended services at the Bethel, Father Taylor, who did not know that she was present, was requested, as he entered the house, to preach on amusements. The church was crowded, and the pulpit stairs were filled. The sermon opposed dancing, card-playing, theatre-going, but approved of music. The preacher paid a glowing tribute to the power of song, and to the goodness, modesty, and chastity of the sweetest of all singers, "now lighted on these shores." Jenny Lind was leaning forward, and clapping her hands with delight, when a tall person rose on the pulpit stairs, and enquired whether anyone who died at one of Miss Lind's concerts would go to heaven. Disgust and contempt swept across Father Taylor's face, as he glared at the interloper. "A Christian will go to heaven wherever he dies; and a fool will be a fool wherever he is, even if he is on the steps of the pulpit."

THE restoration of St. Saviour's, Southwark, has been in progress for some time, but an appeal has just been made for additional funds for the completion of the work. Part of the structure was in a ruinous condition. This has been rebuilt, incorporating every fragment of the ancient building which could be found. The lady chapel and south transept are now in hand, and about $25,000 is needed for the completion of the interior, especially the choir and tower, without which the church cannot be re-opened. For this purpose an appeal has been made in the London *Times* by Mr. J. T. Field, honorable secretary. This ancient edifice is interesting for two reasons. In the first place it is, next to Westminster Abbey, the finest mediæval building in London, rich in historic associations. Bishop Thorold spoke of it as "worthy in all respects to be the cathedral of the future for London south of the Thames." The Bishop of Rochester has already formulated a scheme towards this end. In the second place, this was the church of John Harvard, after whom is named one of the leading universities of this country. For this reason, the secretary trusts that the work will commend itself to Americans residing in England. We should think it not improbable that contributors might be found for the same reason on this side of the Atlantic.

THE secular press takes the occasion of the disturbances in China and the attacks upon missionaries in that country, to read the religious world a needed lesson on the futility of missions generally. It has laid out a debit and credit account of the work from a purely business point of view, and finds that it does not pay. And it contrasts with deep pain the methods and results of missionary work now and in the days of the Apostles. There is nothing novel in this arraignment. It may be granted that results are not reached now that were then swiftly attainable. It seems to take longer to bring about conversions now, and it is possible that the conversions are not so valuable, from a business point of view.

BUT it is just possible that this matter may have another aspect if we look carefully at it. Foreign missions were once more splendidly successful than now. Granted. But when the Apostles made their first missionary journeys they had not to encounter just the same obstacles as now. For instance, when St. Paul reached some objective point in his travels he did not find already established there some smart Judean Yankee of Christian lineage and profession, dealing out liquid damnation to the heathen, and flavoring it with Christian obscenity and profanity. Nor could he look out on the harbor and see there the warships of a Christian nation, enforcing upon unwilling pagans the import of a deadly drug which should steal away their senses and sap what morals they had and ruin their lives. The difficulties of the missionary to-day lie not so much in the obstinacy of the heathen, as in the vicious portrayal of the religion of Christ, set forth by the apostles of business. When this is remedied the pristine brilliancy of missionary success may be renewed, but until then we may not reasonably expect it.

AT the first anniversary meeting of Bishop Blyth's Mission lately held in London, the Bishop gave an interesting statement of the present condition and prospects of his work as English Bishop at Jerusalem. There was much opposition to the revival of this bishopric when Bishop Blyth was appointed eight years ago, but it is generally felt that the results have justified the undertaking. So far as the Bishop is concerned the mission no longer has for one of its objects the conversion of Oriental Christians to Anglicanism, though doubtless the C. M. S. missionaries, who, like the Jesuits, refuse to be responsible to any bishop, may still pursue this policy. The presence of a representative of the English Church at the "mother city of the Faith," not claiming any territorial jurisdiction, aids bring about a better understanding and increase friendly relations between the Churches of the East and the Anglican Communion. There is also a legitimate work which may be done among the Jews and Mahometans. Lastly there are the English and American residents in Palestine, of whom there are many. The Patriarchs of the Eastern Churches have welcomed the English Bishop, and it was by the desire of the Greek Patriarch of Jerusalem that he took up his residence in that city instead of at Beyrout. It is now proposed to build an Anglican college at Jerusalem to educate missionaries and train candidates for orders. The Bishop concluded his address with an appeal for better support and a grateful acknowledgement of the many responses to the request for special intercessions at celebrations of the Holy Communion during the week.

IT is a fact that innovations in ritual have been introduced into Trinity church, Boston, of a character and of a tendency which would have greatly disturbed the minds of former rectors of that parish. The present rector stands acquitted of all responsibility in the fact that he was not present at a service lately held there, in which the officiating priests wore, not the Geneva gown, but the cassock and cotta supposed to be of Rome, and in which the aforesaid priests ventured to display white stoles, and even embroidered ones at that. Then, too, there were candles burning upon the altar, eleven of them, made to symbolize the number of the faithful Apostles. And there were various other forms and ceremonies not prescribed by canon or rubric, and entirely in departure from the Bostonese use and custom. But the altar was a masonic altar and the candles were masonic, and the entire service was under the direction of the Knights Templar. So it was all right.

BUT this recalls a story current in Boston many years ago in the days when good old Dr. Bolles was rector of the church of the Advent, and Starr King was pastor of the Hollis street society of Unitarians. A warm friendship existed between the two. The latter was, as is well known, a man of deep æsthetic taste and culture, and on one especial occasion had held a service remarkable in those days for its lavish floral display and wealth of symbolic emblems. Dr. Bolles, meeting him a few days after, said to him: "King, I wonder how it is that you can have these crosses and symbols and all this ritual, while there is a great outcry if I introduce one small cross upon the altar of the church?" "Well," said the great preacher, "that is not hard to answer. Everybody knows that I don't mean anything by it." And that is perhaps the reason why ritual is thought to be right in masonry and wrong in the Church. But this is apt to be among people who reverse the rule of capitalizing in using these two words.

THE London *Church Review* has the following, which has an application not by any means exclusive to English economic conditions:

> The Chancellor of the Exchequer gives as a sign of the prosperity of our times that in a church no one can tell the lord from the working-man—all dress alike, and all sit together. England may not always be so prosperous, and some future historian may cite the above as an instance of the prosperity of the working classes at the end of the nineteenth century. We will give the future historian another example. In many manufacturing towns holiday clubs are the rule. All the year the operatives save up, and when summer comes they draw the money out, and go to the seaside for a fortnight and spend it. And they do spend it too. It sometimes happens that a man of frugal habits and without family will have 20*l.* to draw out of the holiday club. The operatives may be found at the seaside occupying the drawing-room floor while their masters are underneath in the dining-room. Every day they may be seen at the tradesman's, not pricing the goods, but ordering in the best of everything. They are the best patrons of the carriage drivers. When Sheridan wrote his "Trip to Scarborough," his characters were lords, ladies, and honorables. A writer of our day might have as the *dramatis personæ* of such a play a mill hand and his wife.

The Evangelical and Oxford Movements

A MONOGRAPH

BY THE REV. EDWIN S. HOFFMAN

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And now looking back through a generation, we may ask what was the relation of the Catholic Revival to the Evangelical Movement. To our fathers, who had part in those times, watching the course of events from day to day, the one seemed to be subversive of the other. If this teaching is to prevail, then must Evangelical religion have an end, reasoned the Low Churchman. Hence the bitterness of feeling between the High and Low Churchmen following this movement—the Low Churchman believing that the High Churchman (using these terms as popularly understood) was ready to betray the Church to Rome; and the High Churchman, in turn, accusing the Low Churchman of reducing the Catholic heritage of the Church to sectarianism. Again both were wrong. The High Churchman has made no alliances with Rome, and when in 1873 the Reformed Episcopal movement was inaugurated, and the appeal was made to the Low Church party to join it, their response was such as to prove their loyalty and devotion to the Church of their fathers. They would not forsake her, although a few of their own brethren led the way.

Looking back from this distance, we now see that the Evangelical and the Catholic Revivals were not subversive, the one of the other, but supplemental. We are the inheritors of both. The first emphasized the truth that without personal piety and righteousness no man shall see God, that to attain these, man must have the grace of God. The second, that God has ordained means through which He communicates His grace, and which must not be neglected; that the end may be attained, the divinely appointed means must be used. Clearly defined parties representing the two schools of thought are nominal rather than real to-day. The influence of the Evangelical spirit is to be seen in the quickened spiritual life of the Church, and especially in the Evangelical zeal and enthusiasm of such magnificent movements as the St. Andrew's Brotherhood. On the other hand, the influence of the Anglo-Catholic school is to be seen in the beautifying of the fabrics of worship and dignifying worship itself, in the giving of the most beautiful and best of everything used for that purpose; and especially was it manifested in a signal manner in the recent Episcopal Pastoral defining the Faith of the Church on the Atonement and Holy Scripture. The entire arrangement was based on the appeal to antiquity. The definition was not that of the Protestant Episcopal Church of the United States, nor of the Reformed Faith of the Church of England; nothing was said of our Reformation heritage; simply of the Catholic Faith as confirmed by Holy Scripture.

While there has been this leavening process, almost imperceptible to us, the Catholic Revival has left many definite marks of its influence upon the Church. In fact, there is scarce a feature of the Church as we have it to-day, which has not been deeply influenced by its teaching. Even those who have been hostile to the movement as savoring of Rome, love to boast of the Church's reverent, dignified, and beautiful ritual. But before the Oxford Movement her worship was without beauty, neither had it reverence nor dignity. The Holy Communion was celebrated but four times a year, if so often. For this purpose a four-legged table stood in the aisle or body of the Church, which on other Sundays answered for a receptacle for the hats and coats of the congregation. Sometimes it was stored in the cellar when not in use; and we are told of a parish where, on the visitation of the Bishop, the clergyman in charge brought the common kitchen table into the church on which to celebrate the Holy Communion. The stalls or seats of the choir and sanctuary were utilized as seats for the prominent laymen of the parish. The service was read by the clergyman and the responses were made by the clerk. These are the good old days, before the "innovators" of Oxford disturbed the peace of the Church, for which some Church people even yet unwittingly sigh. In a word, the interior arrangements of the churches were most uninviting, and the services were correspondingly dull.

It is the Catholic Revival to which the Church is indebted for beautifying and dignifying the services of the Church; not as an æsthetic development, but by emphasizing the pre-eminent importance of worship as the highest act of religion in which man can engage; and the great truth that Christ left to His Church a divinely appointed form of worship in the Holy Eucharist, an oblation and memorial before God as well as a sacrament, "a perpetual memory of that His precious death and sacrifice until His coming again." The four-legged table is removed from the nave, and the altar is restored to the sanctuary, the place of greatest honor, and the centre of worship. Every thing pertaining to it is beautified, dignified, and reverently treated, as showing honor to God.

This same principle also applied to church structures and their fabrics. Hence a natural development of ecclesiastical art and architecture. It is well here to correct that popular misconception, namely, that this beautifying and dignifying the services of the Church, and the prominence given to ecclesiastical art and architecture, result from a tendency to imitate the Roman Catholic Church. This is an error; and, as above indicated, is an independent development, resulting from the emphasis given to what has been denominated as one of the lost arts, the worship of Almighty God.

Another mark of this movement is the impulse given to mission and rescue work, especially among the vicious and outcasts in the slums of our large cities. If the Catholic doctrine of the Church as a divine institution is full of comfort and assurance, it also carries with it an awful responsibility. When the teaching that there is but "one Catholic and Apostolic Church" was set forth, protesting against all manner of divisions as sinful, setting forth the truth that Christ Jesus only instituted one Church for all conditions of men, there necessarily followed the conclusion that the Church must reach and save all manner of men. Consecrated men, believing this doctrine of the Church, planted missions in the slums for the salvation of the vicious, vowing celibacy and poverty, that they might devote their lives wholly to this work. Then that this manner of work might be best promoted, religious orders were formed for men and for women, living the community life. We scarce realize the extent of the development of these orders. In the American Church alone there are at work now four religious orders for men and twenty for women (sisters), devoting their lives to preaching, teaching, nursing the sick, caring for the poor, rescuing the fallen.

There is yet another mark, not so patent, but of the greatest significance; namely, the Catholic Revival so influenced the religious thought of the Church as to prepare it for the popular reaction against Calvinism. We do not now refer so much to the Calvinistic doctrines of predestination and election, for on these there always were differences; but rather to those of the wrath and justice of God, almost to the exclusion of His love and mercy. However men differed a hundred years ago on election and free grace, Methodist, Puritan, and Evangelical alike preached the awfulness of God's wrath and justice and the terrors of hell fire. But there came a reaction from this. Men began to ask how this conception of God could be harmonized with the Scriptural teaching that God is love; how a Father who pitieth His children could create nine-tenths of them for the agonies of hell. The more this idea of the love and fatherhood of God grew, the less were men able to be moved by the preachers of the old theology. One of the most painful subjects for the contemplation of present-day religious conditions is the sad fact that while the Protestant denominations yet retain the revival methods and interpretations, these have lost their power over their people, while they seem helpless to adapt themselves to the situation. Among them are many high-souled, earnest men. But when they come to use the only weapons in which they have been trained, and the only ones recognized by their denominations—weapons which were a David's sling in the hands of past generations to the slaying of the giants in sin, they find that the virtue has gone out of them.

It is not a bright theme for contemplation to consider what would have been the condition of the Church if she likewise had been overtaken with this popular reaction from the theology which was also the strength of her dominant teachers, the Evangelicals. She would have been at disadvantage even beyond the denominations. But the Catholic teaching met the situation, even where not fully accepted. Instead of the revival methods, grounded on a harsh theology, excluding all but the elect, it had the sacramental system, with its all inclusiveness. God was indeed our Father when His Church took the little babe in its arms as a tender mother, making it by Baptism "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." Likewise in the Holy Communion has He shown forth His love, providing a sure and certain means of communion and fellowship; and His Presence, not dependent upon the uncertainty of emotion, but on the sure Word of God. Experimental religion was emphasized, but not its emotional element. The change of heart was a real change in the affections and life of the individual. And so, instead of the old revival, we have the Mission and the missioner, setting forth that salvation is something which takes place in the individual; and the grace of God necessary to effect it is conveyed through the divinely ordained channels of the Church; and for the increase of piety and holiness in the clergy we have Retreats especially for them. Fifty years ago, when the Catholic Revival began to make itself felt in the American Church, this was a small body of 55,000 communicants in a population of between seventeen and twenty million. To day, with a population of between sixty-five and seventy millions in the United States, the Church has 550,000 communicants; that is, while the population has not increased fourfold, the number of communicants has increased tenfold. This is the best answer to that frequent charge that the Catholic revival tends to Rome. These figures also show how marvelously well the Church met the reaction spoken of above, as well as the confidence she has called forth among the American people. They are also a most inspiring prophecy of the future place and work of the American Church for the American people, who hear on all sides only the confused voices of religious uncertainty, teachers saying "Lo here and lo there." The Church has indeed a heritage for them; she has to give them the authority and institutions of "one Catholic and Apostolic Church," and the certain and unchangeable "Faith once for all delivered to the saints."

THANKS BE TO GOD FOR OUR INHERITANCE!

"Glorious things of thee are spoken,
Sion, city of our God;
He, whose word cannot be broken,
Formed thee for His own abode;
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou may'st smile at all thy foes."

Church of England

FROM OUR SPECIAL CORRESPONDENT

August 12, 1894.

The battle of the polls is over, and it is now possible to estimate the extent of the Liberationist defeat, and to forecast its bearing on the future. The chief fact is that Lord Salisbury returns to power with a compact majority of more than 150. This means not only that Disestablishment is shelved indefinitely, but that the Church will be able to pass some measures of legislation for her own needs, which the hostility of the late ministry, and the exigencies of their colossal programme have deferred. But the real interest and significance of the election to Churchmen, lies in the altered attitude of Wales. In England various considerations, of which Disestablishment was only one, influenced the electors; in Wales there was practically only one question before the voters. Dissenting Wales has staked its all upon the Disestablishment Bill; and the most strenuous and untiring efforts have been made by the Nonconformist ministers to obtain from the electorate a vote confirmatory of Lord Rosebery's ecclesiastical policy. But the Church has won no fewer than seven seats from the party of spoliation, and in nearly every case where Liberationists have been returned it has been by a greatly reduced majority. In the late Parliament the Church party could only command two Welsh votes out of thirty; in the present Parliament they will have nine.

It may indeed be argued by the onlooker that the Welsh reaction is due only to the swing of the political pendulum. But to those who are conversant with the religious life of Wales it seems that the late election has marked the passing of a crisis. It indicates not merely the waywardness of the electorate, nor the feeling that in the past less than justice has been done to the Church, but the decline of Dissent as a political force. The influence of the preachers is waning. In grasping at the shadow, political influence, they have lost the substance, religious influence. They have alienated the more devout in their congregations by allowing their chapels to be made centres of political strife; and the power over the people which they won in the days when the Church failed of her duty is departing from them. The Church is awake now, and will not be caught napping again. We do not in the least believe that Disestablishment is inevitable, for in the growth of the Church in Wales we see the earnest of her security. But the last six months have been fraught with the gravest anxieties.

The election yielded a few humorous incidents. The late chancellor of the Exchequer said, on the eve of the election for Derby, that it was the duty of his constituents to set the keynote of the elections. They did so, but in manner very different from that which Sir William Harcourt anticipated, for they rejected him in favor of a Churchman, politically unknown to fame, who ascribes his victory over the late leader of the House of Commons solely to the Church question. So also at Swansea and Cardiff, the towns of first importance in Wales, the Radicals asked the electorate to give a decisive vote on the Church question, and were answered by the return of good Churchmen in each place.

The London season is over, and the general holiday has begun. Bishops are taking well-earned vacations by the sea or among the mountains. The West End churches are in the charge of curates, for the rectors and vicars are "out of town" with the bulk of their wealthy parishioners. But when "London is empty," and "everybody is out of town," there are still some four and a half millions of toiling workers left behind. The work of a London priest in the East end during the blazing days of August is no light task, but there are few poor parishes in which the Church's work suffers any intermission even in the holiday months.

The Bishop of Winchester, Dr. Anthony Wilson Thorold, died on St. James' Day, the 18th anniversary of his consecration at Farnham Castle, the palace of his see. He had been in weak health for some time, but until two days before his death he was thought to be on the high road to

convalescence. He will be remembered as a man of great industry, and as a successful administrator. He was consecrated in 1877 to the see of Rochester, which includes London south of the Thames, and he set himself at once to organize the work of the Church among a teeming and neglected population. He succeeded in winning the interest and support of the wealthy in his diocese for the needs of their poorer brethren, and was able by their liberality to carry to completion a scheme for building ten new churches in the most crowded part of South London. He set on foot the restoration of St. Saviour's, Southwark, the great church which will some day be the cathedral of a new diocese of Southwark. His clergy found him a true father in God, sympathetic, kindly, even affectionate, though he could be severe enough if the occasion for severity arose. As a writer he was not ambitious, but his works are models of plain, practical counsel for the every-day life of busy people, and they are very widely read. In theology he was an Evangelical. In the earlier years of his episcopate he pursued a policy of "isolation" of Catholic priests and parishes, refusing even to confirm or preach in churches where a moderate degree of ceremonial was in use. But he soon leveled up, and in his later years he was scrupulously just, and even generous, to those who differed from him in theology, provided only that they worked hard in their parishes. He was passionately fond of traveling, and the many American friendships which grew out of his travels will make his loss widely felt in the United States. He was buried in the graveyard of Winchester cathedral, in the presence of 400 clergy of his two dioceses, eight bishops and two archbishops.

During his short tenure of the bishopric of Winchester, Dr. Thorold helped to solve a difficult problem by making a munificent benefaction to the see. The palace, Farnham Castle, is a rambling old house, and with its 64 rooms, 14 staircases, and 4 800 square yards of roof, has always been a heavy burden upon the see. It has, indeed practically prevented any poor man from accepting the see, although the income is $32,500; and yet sentiment forbade the selling of the palace which for seven centuries has been the see house. Dr. Thorold was rich and generous, and he spent money like water upon the palace. He transformed it from a cold wilderness of stone into a comfortable home. He built, restored, added, and decorated wherever it needed attention; he fitted the entire building with heating apparatus, gas, and fire-extinguishers; he laid out and planted the grounds, and furnished the whole building in the most complete and solid way. And the many thousands which he spent upon the palace, together with the furniture which he placed in it, are stated in his will to be a free benefaction to the see. No modern bishop in his senses would deliberately choose to live in such a palace, and to maintain an enormous establishment and a deer park. But since Farnham Castle is an "inseparable accident" of the see, it is a great thing that Dr. Thorold's generosity should have relieved the future bishops of a great burden, and have provided them with a see house furnished down to the most minute detail. What he spent on the work cannot be estimated, but some idea of its costliness may be gained from the statement that three miles of carpet were needed to cover the floors and stairways. Another part of his valuable bequest is a complete collection of portraits of bishops who have filled the see, and a library of rare and richly bound volumes relating to the diocese and the county.

The New St. Luke's Hospital, New York

When St. Luke's Day shall come again, Oct. 18th, it is anticipated that four of the beautiful and finely equipped buildings of the new St. Luke's Hospital, on Morningside Heights, will be ready for occupancy. The exteriors of these buildings, save the dome of the main structure, are finished, and the interiors are rapidly approaching completion. A fifth building, known as the Minturn pavilion, is now receiving its roof, and will be made ready for occupancy during the course of the winter, so that the first half of the magnificent group of structures is at the point of becoming the home of the institution so well and wisely founded by the Rev. Dr. Wm. Augustus Muhlenberg.

The site is between Morningside Drive and Amsterdam Ave., and 113th and 114th sts. The view toward the rising sun will never be obscured, for this extends from the heights above Morningside Park; while, in the west, from the loftier stories, one will in all probability always find a commanding survey of the Hudson, with the Riverside Park and Drive in the distance. The view south will in time embrace the great tower of the cathedral of St. John the Divine, rising 450 feet in height, at 112th st.

The buildings are of white brick, trimmed with white Georgia marble, giving their exteriors a remarkable brilliancy. The general plan of the new institution embraces nine structures, subsidiary to the main or administration building, which is called the Muhlenberg pavilion. The principal front is at 113th st, facing the northern end of the cathedral close. One corner of the Norrie pavilion touches the southwestern corner of the administration building, while the corresponding corner at the east is in contact with that of the Minturn building. The Vanderbilt pavilion, or nurses' home, occupies in 114th st. a position corresponding to that of the Norrie building in 113th st., and in time the private patients' pavilion will be erected in 114th st., in a line north of the Minturn pavilion. These pavilions are connected with the administration building through passages running in diagonal directions, and they are flanked by arches which afford fresh air cut-offs, one of the many excellent features designed by the architect, Mr. Earnest Flagg, with a view to securing the free circulation of light and air around every building on each of its four sides.

The most noticeable feature of the administration building is the tower in the centre of the south facade. It projects somewhat into the court, and, like the rest of the structure, is in the Renaissance style of the modern French school of architecture. This tower is completed up to the top of the building, the base of the dome having just been set. The whole tower, from the level of the curb to the top of the cross, will be 180 feet high. The main entrance to the hospital is in the base of this tower, and is protected by a porch and porte-cochere. Two semi-circular colonnades, projecting from the porch and following the drive, will afford approaches for pedestrians from the street. Bold buttresses at the angles of the tower are crowned by canopies, each of which supports a statue of one of the four evangelists. The porch is not yet completed. The dome, as already described in former issues of THE LIVING CHURCH, will, when completed, be octagonal in form.

Immediately upon entering this splendid central edifice, the eye is attracted by the chancel window of the chapel, directly toward the north. And although this window is in the 114th st. end of the northern extension of the administration building, known as the chapel, its arrangement is such that the beautiful radiance of colored lights is seen as if in a marble frame, and inclines the beholder to pause in admiration. Passing the outer vestibule, one enters a large hall 30 by 70 feet, near the northern end of which rises a broad flight of marble steps leading to the chapel, which is on a level six feet above the portal, and is separated from it by a plate-glass screen. The banisters of these steps are of finely chiseled marble, and are very beautiful.

The chapel itself is exquisite. It is 70 feet long by 30 wide, with a height of 34 feet. The architect has succeeded in utilizing this space for most charming effects in proportion, ornamentation, and refined and delicate beauty. The end opposite the entrance is occupied by the altar, the reredos, and the chancel window. Above the lower oaken paneling on the two sides of the chapel, is a heavy wainscoting of marble panels, pilasters, and arches, which is highly ornamental, yet extremely chaste, and in keeping with the general effect. The ceiling is finished in groined arches. At the northern end, directly over the entrance, is a gallery.

Returning to the entrance hallway of the administration building, one observes that this is crossed east and west by a corridor connecting the main staircases, which are placed at the ends of the buildings, and wind around elevator shafts. This corridor is repeated on each floor above. The elevators are sufficiently large to admit stretchers and wheel chairs. On the ground floor of the administration building are the reception room, offices, and managers' board room. The first three floors above are to be used as wards for children, and each ward will have very complete accessories for use of nurses and physicians. The main serving room is on the fourth floor, and adjoining it are two dining-rooms, one of which will be for the use of the officers. The entire fifth floor will be used for operating rooms, and their dependencies. The main operating room or amphitheatre occupies the tower on this floor. This is an especially attractive room, having a high ceiling supported by columns. Off this are a visitors' waiting and cloak room, a septic operating room, and a private operating room. Etherizing, nurses', and instrument rooms connect with each operating room. A small ward and several private rooms for the treatment of severe cases after operation are also on this floor, together with rooms for many minor uses.

Surrounding the chapel building is a driveway, beneath which is the engineer's department, where boiler, machine rooms, carpenter shop, dynamo, and pump rooms, and other like necessary rooms indicate the elaborate scale on which provision is made for the new buildings in the way of utility and modern improvements. There will also be on the same floor in the chapel building store-rooms for kitchen supplies, bed-rooms for attendants, and a lecture room for doctors and nurses. Here, also, are a large vestibule and staircase leading up to the chapel, to be used in case of funerals, so as to avoid the main entrance. Suites of apartments for the chaplain, assistant pastor, and superintendent are on the second floor. On the fifth floor is a sitting room for the attending medical staff, and space for a medical library. A kitchen is located on the sixth floor, and is connected with the administration by a bridge. Off the kitchen is a bakery, a small kitchen for the training of nurses, store-rooms, refrigerator rooms, etc. The food will be sent to the patients in warming pans placed on small cars having rubber wheels, which are to be raised or lowered from one floor to another by means of a special elevator.

The wards and their dependencies in the Norrie and Minturn pavilions have been designed by Mr. Flagg with a special view to lighting and ventilation. The location of these pavilions, the former of which is soon to be occupied, is such as to have the sun on three sides during at least a part of the day, and the construction provides that sunlight can enter freely the windows on all three sides. The greatest amount of southern exposure is secured, and natural cross ventilation is obtained, while the air circulates freely all around the wards and their dependencies at all times. Direct circulation from one ward to another is obviated. Still further, some groups of wards are completely isolated, while with all this, the ward pavilions are placed with respect to one another and the administration building so as to permit of both convenient and economical administration, a feature which is usually lacking in hospitals built on the pavilion plan. The general arrangement of the ward pavilions is the same in each. The westerly ones are for men, the easterly for women. The first four stories of each pavilion contain one ward each, two for medical, and two for surgical cases. Each fifth floor has two wards. In the Minturn building there will be sleeping rooms in the basement for the men servants. The basements are all virtually above ground. They are built of pink Milford granite. In the basement of the Norrie pavilion is placed the out-door patients' department. Accident cases will also be taken there. In this basement are a large waiting room, four examining rooms, a gynæcological examining room, an operating room for slight cases, a special room for the treatment of the eye, ear, and throat, rooms for medicated air, and the general drug room of the hospital.

The isolating wards occupy the roof stories of the Norrie and Minturn buildings, and of that part of the administration building which is in 114th st. Access to these is had only from the flat roof of the main administration building, to which level alone the main elevators and staircases are carried. The isolating ward for men is the top of the Norrie pavilion; that for women will be the top of the Minturn building. The top of the chapel building will afford like accommodations for children. Each of these consists of two small wards, private rooms, nurse's rooms, small kitchen, etc. This is the most effective arrangement possible for isolation.

The Vanderbilt pavilion, or nurses' home, is rapidly approaching completion, and will probably be ready for occupancy early in October. It occupies a position in 114th st. corresponding to that of the Norrie pavilion in 113th st. Its construction is uniform with that of the other buildings. There is a court in the centre extending to the skylight. The floors are nearly all laid. These are of squares of oak, consisting of pieces laid in hot asphalt, placed over a cement foundation above hollow tiling. On the ground floor are the parlors, reception room, dining rooms, pantry, head nurse's and matron's bed-rooms and sitting rooms. The second and sixth stories, inclusive, contain each 20 separate bed-rooms for nurses—100 in all. On each floor are four bath rooms, wainscoted for eight feet from the floor with white enameled brick. On the seventh floor are rooms for 40 women servants. A solarium for female patients is on the eighth floor. In the basement are the laundry, and the sterilizing and disinfecting rooms. A small structure to the west of the administration building has been carried up one story, but work upon it has been stopped for some time. This is the morgue, autopsy, and pathological laboratory.

The inside finishing of all the buildings is plain. There are no mouldings, cornices, or ornaments to collect dust. The corners are all rounded, for the same reason. In fact, there are no corners. The walls and ceilings are non-absorbent. Even the pores and cracks of the wooden floors are filled with paraffine melted in with a hot iron to make them non-absorbent. The only wood used is in the floors and doors. Even the finish about the windows is in glazed brick. The panels of the doors are set flush with the stiles, so as to present no ledge for the collection of infectious dust. In addition to the natural ventilation obtained by the relation and construction of the buildings, artificial ventilation is supplied by means of propelling fans placed at the bottom of the great shafts occupying the centre of the Vanderbilt and other buildings. The air admitted is drawn from the top of the buildings. The shafts serve also to admit light through windows which cannot be opened. The system of artificial ventilation will change the air in all the structures once every ten minutes if desirable. Fresh air, warm or otherwise, will be admitted under the bed of every patient. The vitiated air will be drawn off through apertures in the ceilings of the wards. The buildings are fireproof.

Of future buildings, the next one to be erected will probably be the consumptives' pavilion, which will be put up on 113th st., at Morningside Drive, and connecting with the Minturn building. It will be remembered by readers of THE LIVING CHURCH that in 1881 St. Luke's Hospital, in response to the application of the trustees of the House of Rest for Consumptives, accepted their property in Tremont, near the city, and incorporated the work in that of the hospital. Mr. Rufus Waterhouse, a merchant who recently died, left an estate of from $150,000 to $200,000, subject to certain life interests, which will enable the authorities of

the hospital, with other resources, to erect the pavilion for consumptives, at a cost of some $250,000. This building will have a bright southern exposure which can never be obscured. Mr. Waterhouse hoped that his legacy would be applied to the care of consumptive working girls, and this fact will lead to the erection of the edifice as the next of the great group.

While the old hospital provided for 200 patients, the new one, when completed, will supply accommodations for 600. An important feature of the work at the new hospital will be the special attention to be devoted to the investigation of the causes, and the prevention, of disease, upon the lines which are being developed in this country and in Europe. It is hoped by the trustees that they will be able to secure for this purpose men of the highest grade, and of the greatest experience. With a high-grade corps of investigators, the most satisfactory results ought to ensue. Of course this work will not at all restrict the regular field for treating patients. The reasons for the names assigned to the new buildings form a part of the history of the development of St. Luke's. The Rev. Dr. Muhlenberg, rector of the church of the Holy Communion, the great founder of the institution, first gave expression to the thought of it on St. Luke's Day, 1846. He devoted half of the offertory of that day, $15, toward the erection of the hospital. As its fostering father during all the early and struggling years, it is thought fitting that the principal edifice, the administration building, should bear his honored name. Mr. Robert B. Minturn, the first president of the board of managers, has been commemorated in the eastern pavilion, while Mr. Adam Norrie, first treasurer of the hospital, is commemorated in the western edifice. Mr. Wm. H. Vanderbilt gave $50,000 for the nurses' home in the old hospital, and members of the family have been generous contributors to beds and to the funds of the institution. The new nurses' home therefore receives his name. The total cost of these five buildings is $1,750,000. The pavilions cost $250,000 each. It will be remembered by readers of THE LIVING CHURCH that the corner-stone of the new hospital was laid by Bishop Potter May 6, 1893, the anniversary of the laying of the old corner-stone by Bishop Wainwright in 1854 at 5th ave. and 54th st. The endowments of the hospital are mainly by beds. The total fund is now about $1,000,000. But greatly increased resources will be needed to provide the increased expenses involved in maintaining the new and enlarged institution. It is believed that the generosity which has so long sustained the work will continue to do so, and grow up to the new requirements. The great influence which the Christian work of this institution has had upon hospital work generally throughout the country, is not the least of the benefits which the wise brain and warm heart of Dr. Muhlenberg foresaw. But hardly his brightest dream could have pictured the magnificent position which St. Luke's has attained. It is a matter for congratulation that, in addition to the several other hospitals in the metropolis founded and sustained by Churchmen, the Church should be able to claim as her own this, the most splendid hospital in the United States, and one of the greatest in the Christian world.

New York City

At Grace church, during the Sundays of September, in the absence of the rector, the Rev. Dr. Huntington, the morning preacher will be the Rev. Geo. Thomas Dowling.

Since leaving the pro cathedral, Bishop Potter has gone to his summer house at Newport, R. I. During the last three Sundays of August he officiated at All Saints' chapel there.

At the church of St. John the Evangelist, the Rev. B. F. DeCosta, rector, Labor Day service was held on the evening of Sunday, Sept. 1st, under the auspices of the Church Association for the Advancement of the Interests of Labor. The preacher was Dr. De Costa. There was a large attendance of members and friends of the association.

St. Luke's chapel, of Trinity parish, is to have a new priest in charge, the Rev. John H. Logie. Tee Rev. Mr. Logie has been for several years rector of the church of the Holy Innocents, Baltimore. The chapel is, as will be remembered by readers of THE LIVING CHURCH, the former St. Luke's church, on Hudson st., which Trinity parish became possessed of when St. Luke's parish removed to its new site up-town.

The annual Retreat of the Sisters of St. Mary of this city, began at vespers on the evening of Wednesday, Aug. 28th, at St. Gabriel's, Peekskill, N. Y. The Rev. Duncan Convers, S. S. J. E., in charge of the church of St. John the Evangelist, Boston, conducted the Retreat, which lasted for an octave. Large numbers of the order from various parts of the country assembled—including the Sisters in charge of Trinity Hospital, St. Mary's School, and the Children's Hospital, in this city, which are presided over respectively by Sister Eleanor, Sister Anna, and Sister Katherine. Each delegation as it arrived at St. Gabriel's was received by Mother Harriet, the head of the order, in person. After a kindly greeting each Sister was assigned to a small room. The rule of silence has been strictly observed. The religious services were held in the beautiful new chapel of the order, which nestles in a wooded knoll a couple of hundred yards distant from the mother house, and is reached by a sequestered and shaded walk.

Since May last the Brothers of the Church have been conducting a summer home for orphan and crippled children, in the little village of Fallsington, Pa., a few miles from Trenton, N. J., while considering the question of permanent location. There the members of the community, which began its life in this city last September, having been instituted by Bishop Potter, in St. Chrysostom's chapel, have occupied a house for their philanthropic work, the use of which was given them. They have found it impossible, however, to make satisfactory arrangements for a permanent home there, and will soon remove to Jerico Mountain, at Pinesville, Pa., a place some 15 miles distant, where they have secured land. Upon this land the community will erect a temporary building of wood at small expense, until able to provide for themselves a suitable structure of stone. When the community took possession of its priory in W. 35th st., in this city, Brother Hugh, the prior, and his associates, donned a semi-monastic garb, which they wore within doors, and during their ministrations in the tenements of the neighborhood. Their life was also ascetic, but the vows they had taken bound them to a religious life for only a few years, provided they wished to sever the bonds. The community has now changed its name from Brothers of the Church, to Fathers of St. Benedict, and has adopted the Benedictine rule. The vows of poverty, chastity, and obedience are understood to have been taken for life. Father Hugh, the abbot, and the monks of the order, now wear the full habit of Benedictines, black, with sandals on their feet, and with shaven or tonsured heads. They are never permitted to appear in secular attire.

The recently published report of the House of the Holy Comforter, Free Church Home for Incurabies, shows a falling off of donations of about $2,700, which is attributed to the financial depression of the times, but has caused the managers great anxiety. The annual expense of carrying on this charitable work is about $8,000, and it is dependent largely, if not entirely, on the voluntary contributions of friends and supporters. The managers call attention to the seriousness of the situation, and the necessity for speedy and generous response as the only alternative for the great curtailment of the charity. There is need not only of an increase in the number of annual subscribers, but to insure the continuance of Sister Louise's work there must be secured a permanent fund by the endowment of free beds or otherwise. Already a most satisfactory beginning has been made, and endowment for three beds is progressing. Under the official and loving management of Deaconess Flood, the house mother, the internal affairs of the Home have flourished as never before, and the religious life of the institution has been maintained and strengthened. Kind friends have given the patients an unusual number of outings and entertainments. The chapel has been enriched by a handsome brass and oak lecturn, and Bible, provided as a memorial of Miss Susan Kearney Walton. The ladies of the board of associate managers have been untiring in their endeavors to aid the house mother in plans for the comfort and improvement of the family life.

Philadelphia

The Rev. Charles S. Lyons, rector of St. Alban's church, Roxboro, completed on the 1st inst. his seventh year as rector, preaching a sermon appropriate to the occasion.

The Young People's Association of St. Matthew's church, the Rev. R. W. Forsyth, rector, entertained a large number of poor children on Saturday, 24th ult., in Fairmount Park.

Bishop Whitaker writes that he was about starting for Trondhjem, Norway. Both Mrs. Whitaker and himself were in good health when he wrote, and were enjoying their journey greatly.

Christ church chapel was re-opened on Sunday, 1st inst., having been closed several weeks for necessary repairs. The Rev. L. C. Baker is to be in charge of the services during September.

At the church of the Holy Apostles, the Rev. Henry S. Getz, rector, the Rev. John S. Bunting preached his first sermon as assistant minister on Sunday evening, 1st inst. Mr. Bunting has been one of the assistants in Holy Trinity parish and had charge of the mission station of the Prince of Peace (now St. Faith) previous to his acceptance of this new position, to which he was recently elected.

A movement is on foot to give a substantial testimonial to the Rev. Harvey S. Fisher, rector's assistant at St. Luke's church, Germantown, Rev. Dr. S. Upjohn, rector, where he has served for four years past, and will shortly leave, having accepted the rectorate of St. Andrew's church, Buffalo, N. Y. The testimonial is being prepared under the direction of Mr. George Kennedy.

The Sanitarium, which was founded by a Churchman and endorsed by the City Mission, closed its most charitable work among sick poor babes and children on the 31st ult. During the three summer months, 180,000 enjoyed the fresh air, sick diet, and generous meals provided by this most charitable agency. The two steamers belonging to the institution made hourly trips from several of the city's piers, and were always crowded with children and their care-takers.

In the will of Sarah J. Femington, probated 28th ult., are sundry bequests. "Out of the amount coming to her from the estate of Rachel A. South," she gives one-third to the trustees of the Episcopal Hospital to be invested, and the income to be expended in defraying the expenses of the cancer ward in the House for Incurables in said hospital; one-third to the City Mission for its Home for Consumptives; and one-third to the House of Rest for Aged Persons and Couples, at Germantown. To Gloria Dei or Old Swedes church, $1,000. One-half of the residuary estate is to be divided among Gloria Dei, this city, the Old Swedes' church, Wilmington, Del., and the Home for Aged Couples, in Francisville, Phila.

At a vestry meeting of Trinity church, Oxford, held on the 22nd ult., it was unanimously resolved that, in accordance with the request of the congregation worshipping in the chapel at Rockledge—now a separate parish, formerly one of the chapels of Trinity, Oxford—the ground and building thereon erected be transferred to the trustees of the diocese, upon the terms provided in the original deed of trust. Had such a body existed 30 or more years ago, St. Bartholomew's church, of which the late Rev. Dr. James Saul was rector, would have been saved to the Church.

A most sad and lamentable casualty must be here recorded. The Rev. G. J. Burton, priest in charge of Christ Church Hospital, with Mrs. Burton and their grandson, left town on Tuesday afternoon, 27th ult., for Pennhurst Cottage, Mt. Pocono, intending to make a brief visit there. Shortly after their arrival, Mrs. Burton, in some unaccountable manner, while passing an open stairway, lost her balance and fell to the lower landing, striking on her head. Notwithstanding the best of medical and surgical skill, she never regained consciousness, but expired at 1 A. M. of the 29th ult., from hemorrhage of the brain. Mrs. Burton was prominent in Church work, and was one of the managers of the Pennsylvania branch of the Girls' Friendly Society. Her only surviving daughter, who has been in Europe for some time, sailed for home on the day of her mother's death. The Burial Office was said on Monday morning, 2nd inst., at St. Mary's church, West Philadelphia, and the interment was private.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

A new pipe organ was placed in Grace church, Sterling, and used for the first time on Sunday, June 23rd.

On the 11th Sunday after Trinity, the Rev. A. W. Mann officiated twice in All Saints' deaf-mute mission, now worshipping in the parish house of Trinity church.

There are 72 silent communicants in this diocese, and of these 53 belong to All Saints' Mission for deaf-mutes. The priest in charge of this work is the Rev. A. W. Mann, who ought to receive more encouragement from the diocese at large, by the erection of a church in this city for his noble work.

The church of St. John's, Lockport, in charge of the Rev. H. J. Brown, seems destined to surpass all expectations. Its services are well attended; the Sunday school as taken a new and vigorous lease of life; the choir is in fine condition; and the Young Ladies' Guild has proved a success financially, as well as socially.

Negotiations have just been completed for the exchange of lots for the church at Humboldt Park. By the exchange the church gives the two lots of 25 feet each on Humboldt Park Boulevard for a corner lot, 125 feet square, including a six-room cottage in good condition on the corner of Kimball and McLean sts., within a block of Armitage ave., on which there is an electric car line. The committee of the Board of Missions appointed by the Bishop to take charge of the erection of the church, have all the plans prepared, and expect to proceed with the building in a few days.

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—The church of St. Michael and All Angels, St. Paul and 20th sts., the Rev. C. Ernest Smith, rector, was re-opened Sunday, Aug. 25th, after being closed since July 15th, when the work of improving the church was begun. The improvements are now so far advanced that services may be held in the main auditorium, although the interior is by no means completed. Late in the autumn, probably on All Saints' Day, there will be a formal re-opening of the church, as the improvements are expected to be completed by that time. The organ chambers for the new organ, which will cost $8,000, are nearly completed. One of the chambers will be 20x22 feet, and the other, which will also be

used as a vestry, will be 20x26 feet. The addition of a story to St. Michael's House, which has been made necessary by the growth of the Sunday school, for which the building is being used, is nearing completion. Work on the covered passageway which will connect the vestry room with the church entrance, has not been commenced as yet. The cost of the improvements will be about $25,000. The additions are being built in the same style of architecture as the main building, and are constructed of the same kind of material, Falls Road blue stone with brown stone trimmings. The massive interior will be re-decorated in tones to harmonize with the beautiful art windows already in place. When completed it will be one of the best planned church buildings in Baltimore.

The Rev. Messrs. Frederick W. Clampett, rector of St. Peter's church, J. Gibson Gantt, of the church of the Holy Comforter, and C. Ernest Smith, of the church of St. Michael and All Auge's', have returned to the city from their vacation. The Rev. Peregrine Wroth, of the church of the Messiah, is visiting at Smyrna, near Wilmington, Del., and the Rev. Wm. A. Coale, of St. Luke's, is visiting at Kingsville, Hartford, Co., Md.

ELKRIDGE LANDING.—The choir boys of Grace church, who have been in camp at Ocean City, Md., for eight days, returned home, Friday, Aug. 23rd. The party consisted of the rector, the Rev. F. J. Clay Moran, the sexton. Mr. Maguire, and 19 boys. The boys are organized into a military company, known as the St. Andrew's cadets. The party reached Ocean City on a midday train and camped out in two large tents on a lot near Congress Hall, the use of which was tendered to them by Mr. Robert G Keene, of Baltimore. The St. Andrew's and United States flags were raised, while the drum corps played "Maryland, my Maryland." In keeping discipline, the rector was assisted by two sergeants and two corporals. Every morning at 7:20 o'clock there was Morning Prayer, with the singing of St. Andrew's hymn, and at 7:30 P. M., there was Evening Prayer, with the singing of two hymns. A reception was tendered to the boys by the ladies who are guests at the Hotel Plimhimmon, on Aug. 15th, and the next evening Archdeacon Moran tendered the same ladies a tea at the camp. On Sunday, Aug. 18th, the archdeacon preached in St. Paul's church, and the choir boys sang at the morning and evening services. The camp attracted much attention, and was visited every day by a large number of people. The members of the party returned home much benefitted by the trip.

TOWSON.—The Rev. John I. Yellott, who is assisting the rector of St. Mark's parish, Frederick Co., is visiting his home in this city, and preached both morning and evening in Trinity church, on Sunday, Aug. 25th.

ANACOSTIA, D. C.—The Rev. Willard G. Davenport and wife will shortly leave for Glasgow, Scotland, to see that the remains of their son, Mr. Dana Davenport, who was killed near a railway in that city, have been properly cared for. It is the intention of Mr. Davenport to bring the remains of his son home, if possible. If not, they will be interred in a cemetery near Glasgow. Mr. Dana Davenport was a student in Bishop Paret's theological class. Since the closing of the class for the summer, he had been assisting the Rev. Hobart Smith, as lay-reader, at Owing's Mills, Baltimore Co.

GEORGETOWN, D. C.—The remains of the Rev. Henderson Suter, late rector of Christ church, Alexandria, Va., who died Sunday, Aug. 25th, were interred in Oak Hill cemetery, near Georgetown, on Aug. 27th. The funeral took place from Christ church. Bishop Randolph and the clergy of the neighborhood were in the chancel. The services at the church were conducted by Bishop Randolph and the Rev. Messrs. Meade Clarke, S. K. Wallis, and P. P. Phillips. The funeral proceeded to the Alexandria and Washington ferry and then to Oak Hill cemetery. Dr. Suter was born in Georgetown, D. C., July 31, 1828. He received his early education in that city and was, in his youth, one of the deputy clerks of the old circuit court of the District of Columbia. After graduating at the Theological Seminary, near Alexandria, he was ordained, and took charge of Grace church, Georgetown, for a short time. Later he was successively rector of churches at Berryville, Bedford City, Lynchburg, and other places in Virginia. He was called to Christ church, Alexandria, in 1878, where he won the esteem and love of a host of friends in and outside of his parish. He was for years a member of the Standing Committee of the diocese of Virginia, and at one time a member of the committee of the Theological Seminary and High School. He was the chaplain who offered prayers at the dedication of the Washington monument. Dr. Suter was considered one of the leading clergymen in the diocese of Virginia, being a man of profound learning, good judgment, and clear and practical sense. He married Miss M. Davidson, daughter of a Georgetown merchant, and his wife and seven children survive him.

WASHINGTON, D. C.—One of the most laudable charities ever originated in the city is the establishment of the Children's Country Home at Colonial Beach. This home was established through the ardent efforts of Mrs. Davenport, wife of the Rev. Willard G. Davenport, of Anacostia, D. C. It is a place where the waifs and poor of the city, by little or no expense, can secure an outing for the benefit of their health in the bracing salt atmosphere of the lower Potomac region. Last season Mrs. Davenport, in broken down health, visited Colonial Beach, and was much benefitted. On her return she originated the idea that something should be done for the benefit of the poor children of the city during the summer months. It was not until near the past Easter that she acquainted any one with her idea. In the meanwhile, however, she had formed her plans, and these she unfolded to Prof. Melville Bell, who owns considerable property at the beach. He approved her suggestions and to show his sincerity, donated a tract of two and a half acres for the location of the home. Later the clergy of many of the churches were requested to assist in the work, and announcements were made from various pulpits. Mrs. Davenport went ahead with the work, notwithstanding the fact that the time was very short to do substantial work for this summer. Early in June the work of the building was completed. By the plans agreed upon it was decided to erect two buildings, one to be used as a residence house for the attendants of the home, and the other as the home proper. The clergy house was finished inside of three weeks, and from a sanitary point of view, the building is excellent, and the ventilation perfect. It is about 25 feet front, with a depth of 35 feet, or thereabouts. It is only one story high with a picturesque gable roof, and so designed that if occasion demands it a second floor may be added without the necessity of unroofing it. The inside of the building, which at present is one large room, will later be divided into eight compartments. The building used as the home proper is located about 20 or 30 feet from the clergy house, and is a large three story structure, the outside dimensions of which are 36 by 50 feet. The exterior presents a bare appearance, but the plans provide for the erection of a two-story porch around the entire building. In the interior, the ground floor is divided in half by a wide hallway running the entire length. On either side there are eight rooms, each containing cots. The second floor is almost the same as the first. The third floor is a pavilion, the size of the house, which is partly boarded up and is used as a play room for the children, in addition to its service as a kindergarten, Sunday school, and place of divine worship. From this pavilion a magnificent view of the surrounding country is obtained. By the end of July both buildings were ready for occupancy, though the interior improvements will not be completed until next year. The funds for the work ran out, which necessitated the laying off of the workmen. So far this season a number of little girls and boys have been given the outing. As was already mentioned in these columns, Prof. Bell has given a tract of land adjoining the present home grounds, and it is contemplated to erect thereon a summer rest for boys who are too poor to pay the usual cost of a vacation. Work on this home will not be begun until the present home is entirely completed.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

John B. Newton, M. D., Assist. Bishop

During the absence of the family of the Rev. Nelson P. Dame, rector of Christ church, Winchester, some workmen took posssession of the rectory, turning him out, and before they got through, new paper, new paint, new matting on floors, new ceilings, a general overhauling and beautifying had been done, so that when the rector was permitted to return he hardly knew where he was.

The Rev. Dr. Crawford, professor of Hebrew and Oriental languages, and literature, and apologetics in the Theological Seminary of Virginia, who has been spending the past year in Europe and the East, is expected to reach home by Sept. 25th, to resume his duties.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—Knights Templar had a special service at Trinity church on Sunday, Aug. 25th. The Rev. Joseph M. McGrath, Grand Prelate of the grand encampment of the United States, officiated. The sermon was based on St. Matthew x: 42, and was an able, practical discourse, abounding in rich suggestiveness, and produced an excellent impression. The service was well rendered, and contained the ritual of the order. The knights drawing and presenting swords at the recital of the Apostles' Creed was a sight that left some meaning of devotion to a community that has done much to deride the use of creeds. The Rev. H. L. Braddon and the Rev. W. Dewart were present in the chancel.

The Phillips Brooks rectory is nearly completed in South Boston. It is a large house, elegantly fitted up, and will be ready for the rector of St. Matthew's church in November. The legal suit brought against the church by the Episcopal Association of this city in order to deprive it of its legacy, has not yet been amicably settled. The testatrix was a member of this church and changed her will to benefit her parish. In doing this, she deprives the Episcopal Association of a legacy, and hence the legal suit.

SOMERVILLE.—The Rev. Geo. W. Durrell, for over 26 years rector of St. Thomas' church, died Aug. 26th, after a few hours' illness. He was born in Kennebunkport, Me. and was a graduate of Bowdoin College. After teaching for four years, he came under the influence of Bishop Burgess and decided to study for the ministry. His theological studies were pursued at Alexandria. At Calais, in his native State, he carried on a good work, organizing a parish and building St. Anne's church. In 1861 he removed to Bath, Me., becoming rector of Grace church, and in 1866, he came to Somerville, as rector of Emmanuel church. In 1869, he started at Union Square the church which has known him so well, and in whose interests he worked so incessantly. His funeral took place on Aug. 28th, from St. Thomas' church. The Rev. Dr. Shinn, rector of Grace church, Newton, officiated, assisted by the Rev. Robert Murray, who read the Psalms. The lesson was taken by the Rev. N. K. Bishop, and the creed and prayers by the Rev. Dr. Edward Abbott. A number of other clergymen were present. Those who knew Mr. Durrell can bear testimony to his genial nature, to the faithful Christian service rendered the community where he had lived so long, and where the mayor of the city took pride in referring to him as the "Dean of Somerville." Everybody liked him. His good and charitable deeds were known all around, and he had the peculiar faculty of making Christians of all shades drop their distinctions and come to him as one who stood eager to help them spiritually and counsel them in their trouble, if need be. His name was a household treasure in this city, and his work will long be remembered in the diocese as that of a faithful and consecrated priesthood.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

ALBANY.—With a simple but impressive service the Rev. Canon Fulcher, in the absence of the Bishop, recently laid the corner-stone of the new St. Margaret's House for Little Children on "Cathedral Hill." The inscription was simply MDCCCXCV. "His children shall have a place of refuge."

At the summer resorts of Westport and Elizabethtown, services were held during July and August by the Rev. W. C. Stewart and Dr. Shreve. At Westport the mission has now been constituted by the Bishop under the canon, and it is hoped a frame church may be erected in the spring.

Newark

Thomas Alfred Starkey, D. D., Bishop

PATERSON.—The stone walls of the new St. Paul's church have reached a height permitting the placing of the roof timbers, and the contractor expects to have the building inclosed by Nov. 1st.

New York

Henry C. Potter, D.D., LL.D., Bishop

TARRYTOWN.—St. Mark's church is to lose its rector, the Rev. Edwin S. Rice. He has resigned the rectorship on account of ill health, which requires absolute rest for an indefinite time.

KINGSTON.—On Sunday, Aug. 25th, the Bishop of Delaware, acting by consent of the Bishop of the diocese, made a visitation of St. John's church, and administered the rite of Confirmation to a class presented by the rector, the Rev. Mr. Wattson. It was the last Sunday of Mr. Wattson's connection with the parish, he having resigned to undertake work in the West.

Connecticut

John Williams, D.D., LL.D., Bishop

BRIDGEPORT.—Mr. D. W. Kissam died suddenly Thursday morning, Aug. 22nd, of a stroke of apoplexy, at his country residence in Newtown, Conn. He was born in New York City Jan. 6th, 1836, and went into business at an early age in Brooklyn. Subsequently he became successively a partner in several firms. In 1865 he removed to this place and organized a stock company known as the Bridgeport Brass Company. He was made the secretary of the company, which office he held until his resignation about two years ago. Energy and integrity coupled with an indomitable will made his career a success. In 1863 he married Mary J. Nostrand, a member of one of the old families of Brooklyn. Mr. Kissam was descended from old Puritan stock on his father's side from the "Mayflower," through John Alden and Priscilla. Collaterally he was descended from Bishop Seabury. He manifested a lively interest in the welfare of Bridgeport, his adopted city, being a member of the Board of Trade, a director of two banks, etc. He was for some years a vestryman and also a warden of St. John's church, where the funeral took place Saturday, Aug. 24th.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

On Monday, Aug. 26th, a deaf-mute service was held in St. Bede's mission, St. Mark's chapel, Grand Rapids. At the close the Rev. Mr. Mann left for Columbus, O., to act as chaplain of the tenth convention of deaf-mutes.

The Living Church

Chicago, September 7, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

Subscription price, in advance, $2.00 a year. Subscribers sending $3.00 may extend their own subscription one year and pay for one new subscriber for a year.

A False Step

The programme of the Convention of the Brotherhood of St. Andrew has been published. This gathering is to take place shortly before the assembling of General Convention in Minneapolis. The Brotherhood has become a large and powerful organization, and contains much of the best blood in the Church—young, active, and earnest men, upon whom, humanly speaking, the course of things in the Church during the next quarter of a century will largely depend. At the present moment, no doubt, a respectable proportion of its members are deputies to the General Convention. It is evident that subjects discussed and addresses delivered at this meeting of the Brotherhood may have a very appreciable influence upon the tone of the General Convention, and even affect legislative action.

It is not surprising that prominent persons who have some special measure or course of action at heart should conceive the idea of promoting the cause in which they are engaged by obtaining a hearing before this great body of active and influential Churchmen. Such a policy will be especially effective if the speaker or speakers are all enlisted on the same side.

No blame necessarily attaches to a sagacious man who takes advantage of such an opportunity under the conviction that his plans are not likely to command the support of the Church without some previous development of public opinion. It is for the Brotherhood itself to decide how far it will allow the introduction at a great gathering on the eve of the convention, of subjects upon which parties in the Church are divided, especially when such subjects must necessarily be treated in an *ex parte* manner.

One of the principal features of the programme before us affords a striking illustration of these remarks. On the great central occasion known as a "mass meeting," the subject announced is "Christian Unity," and one of the two speakers is the Rev. Wm. R. Huntington, D.D., of New York. Our readers are well aware that Dr. Huntington is the chief promoter of a special scheme of "unity." This scheme did not commend itself to the General Convention of 1892, but was rejected in every form in which it was presented, so far as the action of the House of Deputies was understood to affect general legislation. It is apparently destined to be brought forward in a new form in October, since it stands in the forefront of the published Report of the Joint Commission on the Constitution and Canons, in the shape of a Prefatory Declaration. Upon this subject we have already had much to say, and may possibly return to it again.

But our principal purpose at present is to draw attention to the name which stands side by side with that of Dr. Huntington. It is that of no less a person than Dr. Briggs, of the Union Theological Seminary.

If we are not mistaken, the introduction of a minister from any denomination of Christians outside the Church to address the Brotherhood at its great general meetings is a new departure. We do not say that under all circumstances we should object to such action. In the present instance we should probably have been content to remain silent if a Presbyterian minister of good standing and approved orthodoxy in his own body had been willing to appear on the Brotherhood platform.

But who is Dr. Briggs, and just what does his introduction at such a time and place signify in the religious world of Presbyterians and Churchmen?

The personal character of Dr. Briggs is not in question. It is undoubtedly worthy of all respect. He may also be a man of intellectual strength and profound learning. But in the matter before us these points are not to the purpose. The Episcopal Church has made overtures with reference to the possibilities of unity, to organized bodies, not to individuals. An official committee has been appointed with special reference to the Presbyterians, and they have responded by the appointment of a similar committee. When, therefore, a speaker from the Presbyterian side appears before such a representative body as the Brotherhood of St. Andrew to deal with this subject, all the amenities require that his ecclesiastical standing in his own denomination should be unimpeachable.

It is well known that Dr. Briggs has no status in his own body. He is at present an outcast from that body. He is virtually a man who has been deposed from the Presbyterian ministry, though he still retains his position in a seminary which, partly on his account, has set the General Assembly at defiance. He himself refuses to accept the decisions of the highest authorities in his own denomination. It is clear, therefore, that he cannot address us as a representative of the Presbyterian Church, or on the lines of the negotiations which have hitherto been carried on. Neither can a man in such a position be regarded as the advocate of any kind of unity worth the having. Behind him lies the schism which he has been fostering in his own body. Properly estimated, he represents dissension and division, not unity.

The case is no better when the grounds of his condemnation by the constituted authorities of the Presbyterian Church are considered. He was accused and convicted of heresy. For the present purpose that should be sufficient to exclude him from the position which his appearance, by invitation, upon the platform of a Brotherhood convention would accord to him. But it is to be remembered that the points in question are points upon which the Episcopal Church has no quarrel with the Presbyterians. They related to the supreme authority of Holy Scripture. No orthodox Christian, accustomed to reverence the Word of God, can read the writings of Dr. Briggs without pain.

In what position do we place ourselves by bestowing honor and prominence upon a man whose relation to his own co-religionists is such as we have described? The Presbyterian Church is deserving of all admiration for the noble stand it is taking for fundamental truth against the leaders of innovation. It is among ourselves, if anywhere outside their own borders, that sympathy might be expected in this difficult task. Shall we then give our encouragement to the very men who have caused all the trouble? In what way could higher disrespect be exhibited toward the great Presbyterian body, with whom we have been, through our official action, carrying on formal negotiations? Does it not indicate a certain pleasure on our part in anything which tends to weaken the religious organization to which we have been professing to extend the olive branch of peace? Our readers know how little expectation THE LIVING CHURCH has of any good to arise out of attempts at compromise with any of the Protestant bodies, but if there were good hope of substantial results along these lines, we cannot imagine any more effectual way of dispelling it for good and all than by exhibiting an easy, if not eager, readiness to affiliate with those who have been discredited by the official action of the denominations with which they have been connected.

If unity is to begin with more friendly understanding with the Presbyterians, we are at a loss to comprehend how the proceeding we are criticising can be regarded as anything else than a false step. When we consider the effect upon Churchmen of this tendency to give prominence to people who have lost standing in their own religious connection, and whose claim to public attention consists in the fact that they have advocated dangerous or doubtful views, we are still more confirmed in our opinion that no healthy attitude toward the question of unity can be arrived at in this way. The desirable accessions to the Church are those which come to us from among men who have enjoyed the respect and esteem of their co-religionists, and in making a change involving the sundering of life-long relations have acted under the impulse of invincible conviction, not those who for attacks upon the orthodox principles of their own body have been cast forth, and thus have found it necessary to seek some place of refuge. Likewise, if it were the divine will that unity is to be effected by agreement between the Episcopal Church and other Christian bodies, it is the substantial element of serious and faithful men who have fixed convictions who are to be considered, and not the doubtful and uncertain characters of unsettled views and restless temperament who retain the name of membership while they reject the principles of the religious denomination in which they have been nurtured.

We earnestly trust that it is not too late for those who are influential in the councils of the Brotherhood to retrieve a step which can only lead to embarrassing consequences. It seems to us that the honor of the Church is involved.

Five-Minute Talks

BY CLINTON LOCKE

XXVIII

Let us talk about funerals. And first of all, let me say that there is no occasion when a Churchman thanks God more fervently that he is a Churchman than when he attends a funeral conducted by any other religious body, Roman Catholic included. I have had to do that several times lately, and the bald, disjointed, unlovely exercises never struck me so forcibly. Emerson says somewhere that the creed of the Episcopal Church is "By taste are ye saved." He probably said that because he thought it smart, not that he thought it true, but if he had said, "It is part of the Episcopal creed that by taste a funeral shall be conducted," he would have been right. I do not particularly admire our Burial Service; although much improved in the revised Prayer Book, it still seems cold, but it is so far superior to anything else in English, that I am devoutly grateful for it. When you have to make arrangements for a funeral, do not fix the time and send it to the press before you have even seen the clergyman who is to officiate, or know whether such a time will be convenient to him. He ought always to be first consulted as to the hour, and it is very rude to do otherwise. A distinguished man who never goes to church and knows nothing about clergymen, called on me once about a funeral, and said: "We have fixed on one o'clock as the hour." "But," I said, "I cannot go at that hour, I have another funeral then;" and he was very much surprised to see me take down my note book and look over my many engagements and plan for getting in the funeral. His idea of a priest was some one who preached on Sundays, and on the other days did nothing. I think I quite undeceived him.

When the hour is arranged, be sure to tell the clergyman that a carriage will be sent for him, and also tell him that you do not wish any remarks made at the funeral. Unless the deceased is a well known and public person, orations, or addresses, or remarks, are very much out of place. Even with public persons,

they are often well omitted. Bishops, even, are often buried without one word added to the funeral service. Another time is taken for a review of their lives. I think I have heard more foolish, inane, untrue, harrowing, and absolutely comic remarks at funerals than at any other conjuncture of life. Confine yourself to the simple, dignified, sustaining words of the service. They will help you to govern your feelings, though that is for the most part a matter of breeding. Well-bred people seldom indulge in public grief. A regard for the feelings of others prompts them to keep their own feelings under control. If it be possible (I recognize that it is not always possible) have the service in church. How much more it is there with all the proper surroundings, the solemn approach, the body laid before the altar, the compassionate Saviour looking down from the window, or brought to mind by the cross on the altar, the ample room for everything, than it ever can be crowded into a couple of parlors with scarcely room to turn. Some absurd custom pulls down all the blinds, and you grope your way to a chair, and the solemnity of the service is every moment interrupted by the arrival of some new comer, and generally there are no Prayer Books for the responses. If you can, have music in church, and above all, if you can, have a white-robed choir; how infinitely it will add to the beauty and the hope and the Christian peace of the last sad rites. Do not let the organist play dreary, long-drawn strains, nor the choir drawl out all the words under the impression that it is more solemn. It is more tiresome, but not more solemn. If the funeral be one of a Christian, whose life has illustrated his faith, there ought to be strains of joy and exultation in the music, for he has inherited the glory and the bliss of Paradise, and that calls for rejoicing. If the funeral is in a house and you have music, let me advise you not to have choir boys. Experience has taught me that they seldom do well in a house. If friends cannot supply a few hymns, you had better pay a regular quartette, which, prepared for such occasions, knows how to conduct them effectively. If the funeral is in your own parish, and your parish priest is the officiant, you have a right to his services without any remuneration, but if he be not your parish priest, or is not temporarily taking his duty, it is perfectly unpardonable in you not to pay him for his services, above all, if he go to the cemetery with you. Pray, what right have you, unless you have the right of the poor, to command his services and take up his time? I have been often justly indignant with well-to-do people using up a whole day over which they had not the slightest claim, with scarce a "thank you." I think it the duty of a parish priest to go to the cemetery with the bodies of his parishioners, and that they have a right to ask it. It may sometimes be hard for him, but he ought to do it, unless the funeral be on Sunday, and every effort ought to be made by everybody to avoid a Sunday funeral. I do not think it his duty, but simply his Christian charity when he goes to the cemetery with strangers, and he ought not to be faulted for not going. Do not let the coffin be opened at a funeral. Let the family take leave of the dead beforehand and then let the coffin be closed. Let everything about the funeral be simple and inexpensive. There is no place in the world where pomp and show are more hollow than around dust and ashes.

"The Growing Episcopalianism"

While the bishop and the dean and others are busy hushing up every complaint and saying to the outer Church world, "Keep quiet, nothing is going on here," there is more and more of a determined organized effort to commit the Church to the Unitarian broad theology. If the conservative and low Churchmen could only get their eyes open to the danger, the Church would deal with it. The following extract from the *Boston Transcript* is an indicative straw:

> There are changes overhanging the future of the Episcopal Church in this country. These are apparent in the interpretation of its polity, its doctrines, and its historic spirit. Where they are likely to end no mind is far-seeing enough to determine, but that they have begun to work and are in motion is evident. The theological cog-wheels move slowly, but they move exceedingly well. Resistance has already been put out and the anticipation of stopping the movement is small in comparison to the encouragement which is given to this progressive thinking. The appearance of an unusual number of theological pamphlets on the respective sides adds conviction to the unrest and reveals the transitory condition of personal views about religion.
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> That the Episcopal Church ever since the last General Convention has been making concessions is too evident to be called in question, and doubtless great stress will be laid upon this at the Convention which is to meet in Minneapolis in the fall. But what will be the nature of further concessions. They will be along the lines of ecclesiastical polity, and many of the barriers which have heretofore kept this influential Christian body somewhat apart from their Christian neighbors will be removed. There are steps in this direction already, but they are delicately taken and with considerable trepidation. Nothing is so hard to forget as a family lineage, and in a sense it ought not to be forgotten, but it should not be an obstacle to present prosperity. The Episcopal Church has made too much of its origin. It has laid infinite stress upon a historical aspiration, and studied the efficiency of its organization as far as mere polity is concerned, to the exclusion of subjects which would modernize its spirit. It is not to be inferred here that it lacks the vital principles of growth, but it has lost opportunities on account of its emphasis upon a historic episcopate, and so forth.
>
> Apart from its reliance upon mere traditional evidence, it indorses views to day which augur well for its future aggressiveness. Its pulpits could easily be thrown open to other ministers who share with the Episcopal Church the fundamental teachings of Christianity. To intensify nominal and outward distinctions simply kills the temper of faith in the ordinary mind. But the change has set in, and it is the stately *English Guardian* of London that says, "Nothing has done more to alienate lofty and sensitive minds from the Church than the record of her intolerance, or, as Bishop Creighton would call it, her 'defection.'"
>
> The Episcopal Church in Massachusetts deserves the praise of being in the van of this advancement. While many would censure her for this timely regard of the progressive spirit in theology, there is no doubt eyes are watching her movements, and with equal pride will join the cause in superintending these changes. These are all for the best. Any change at first is uninviting and even repellant. But the outcome of all such progress is a grander, more potent, and convincing type of Christianity. The truth has not been all revealed according to Professor Momerie. There is more and of a better kind to be unearthed, and not in antagonism to what is fundamental, but in inviting contrast to what has kept Christians so long apart and refused to permit them ever to darken each other's church doors. What the Episcopal Church may do to help on towards this desirable end is evidenced in many ways, and her determination to keep in touch with its progress keeps displaying itself in this State, which may rightly be called the home of this newer religious thinking in the Episcopal Church.

Present Status of Church Disestablishment

BY ADELBERT HAMILTON

Recent British elections having been a Tory "landslide" (if it be not undignified to apply to them this fragment of American political slang), it is pertinent to enquire their effect upon Disestablishment and allied questions concerning the Church of England.

At the outset it is to be remembered that Disestablishment, so far as the English Church is concerned, may advisably be called a question, it not being as yet an issue. For over twenty years no more than guerilla warfare has been waged in favor of it. Radical editors have written for it, Liberal speakers have spoken for it, and what may be described as a sediment of sentiment that it should be accomplished, has settled in a considerable portion of the public mind in England, especially among Nonconformists and Romanists. But not a single English government has brought forward a measure for actual disestablishment of the English Church. The furthest gone in this direction has been the disestablishment of the Irish Chnrch, and the disestablishment of the Welsh Church proposed by the late Liberal government—a proposal which now may be deemed shelved, at least temporarily, by the late Tory victory.

Welsh Disestablishment being beaten, English Disestablishment, towards which it was but the small end of the entering wedge, is undoubtedly more distant, and the seeming distance is not reduced by candidly considering the facts.

Primal among them is the truth that the established Church of England, while predominantly Tory in membership, is to-day closer to the English people, especially in the towns, and to a large extent in the country, than the leading dissenting organizations. "We cannot," the late Premier is credited by a recent writer with arguing, "disestablish a church which is popular, active, and in the towns more human than the older forms of Dissent, because it is predominately Tory." It is these qualities of popularity, activity, and humanity, which form the most solid bulwark of the Church against Disestablishment. It may be contended that Disestablishment would conduce to enlargement of Church life by removing the hampers of Tory conservatism, expressed either directly by government Church regulation or indirectly by the influence of bishops and a clergy appointed by the Crown or the nobility, or lay proprietors, and that it would enhance the spirituality of the Church. Possibly, even probably, these are sound arguments. But granted true, there remain unaffected by the defeat of Welsh Disestablishment, or by the improbability of English Disestablishment, the vigor, flexibility, and opportunities of the individual Churchman. These things go far to render the establishment tolerable, and do not depend immediately upon the relations of the Church and the State. There is certainly no lack, and there will be none, of occasions for Christian exertion by the individual, nor is there anything in the postponement of official Disestablishment which need make Churchmen less adaptive to new conditions demanding of them Christian conduct, nor less vigorous in doing good.

If Disestablishment has been postponed, possibly even removed from the domain of pending questions by recent English votes, still further off is the allied plan of Church Disendowment, because to objections to this must be added the English aversion to disturbing vested rights either in endowments or any other form of property. This aversion does not in England as with us find its expression in written constitutional provisions. The principle of the sacredness of property rights is, however, embedded in English character, and sanctioned by a multitude of Parliamentary precedents, in view of which English Church endowments do not appear to be in danger.

The truth is that the whole question of Disestablishment and Disendowment in England retired with Mr. Gladstone. Without his personality, effort, and statesmanship, Liberal policies in England are disorganized and set aside. So they will remain until a new Liberal leader, bringing to the party something of the "inspiration of his (Mr. Gladstone's) character, speech and service," shall arise. Then Church Disestablishment may be a possibility. Or even then it may be, as in the past, a subsidiary question of English politics, overshadowed by other and graver issues.

Letters to the Editor

OFFERINGS TO MISSIONS

To the Editor of The Living Church

Is not the secretary of the Board of Missions laboring under a delusion? It may be that there are parishes and missions that have made no contributions to the Board of missions this past year, but I doubt if the number is as large as he seems to think.

An offering was made this past year from every active parish and mission in this diocese. Every diocese, no doubt, has many tentative efforts that are given a name almost as soon as any work is begun, and they at once become enrolled in journals, etc., although the work may be carried on very irregularly, with long lapses, and some becoming extinct while still retaining a name. Such, I believe, are many of the parishes and missions that Dr. Langford is chasing.

Fond du Lac. B. T. R.

MISNOMERS

To the Editor of The Living Church:

"In consideration of the feelings of the friends of the temperance movement," says an Eastern paper, "there was, at the christening of a ship, not long ago, a bottle of water broken over the bow, instead of a bottle of wine." Would it not be well, next, in consideration of the feelings of Christian folk, to cease at such functions to desecrate the word *christening*? There are, however, misnomers that need create only a smile. "Carnivals" are celebrated at all times of the year, and without any relation to farewells to flesh, so that the word *carnival* is in a fair way to be accepted accordingly. But now we read the announcement, in a Southern California paper, of a grand "Mardi-Gras," set down for the last of August! Doubtless it will take place on a Friday, not to increase the whimsicality of the misnomer, but because Friday is the day that, in those parts, is selected as the great display day of *fiesta*, flower festival, and the like.

Y. Y. K.

CANONS AND CANDIDATES

To the Editor of The Living Church

Your article on "Canons and Candidates" in the issue of August 24th is most admirable, and most true in the spirit wherewith, for the Church, you cry "*peccavi*" in the matter of admission of candidates for Holy Orders, in spite of the many canonical safeguards. Not the least praiseworthy note of said article is the wonderful forbearance in refraining from retorting "*tu quoque*," with interest.

The *Lutheran World*, by slight investigation, would probably discover that every American sect suffers from the admission of unworthy persons to its ministry, even more than the "Protestant Episcopal Church," and that the Lutherans themselves are by no means free from this taint. There is reason here for mutual charity between Catholics and Protestants alike. The tribe of Simon Magus is legion, and he cares little at what shop he buys his wares, so that he getteth gain thereby. Let the *Lutheran World* meditate over the following case which came under my personal notice a number of years ago. An English Congregationalist (a smart, but very untrustworthy person) made application to a priest looking for admission as candidate for Holy Orders. While said priest was cautiously attending to the case, he found that his applicant had meanwhile become a local preacher in the M. E. denomination. On discovery of the young man's fraud, the Methodist minister hauled him up short. Nothing daunted, our Congregationalist tried to explain matters to the priest of the Church, who happened to be on friendly terms with several of the Protestant ministers in town. The very week these interesting events were transpiring, the priest, meeting the Presbyterian minister, asked him casually whether he was acquainted with a certain young man. "Certainly," said he, "he has applied for admission to our ministry. He says that, in the study of the several polities, he has come to the conclusion that he never could be at home with the Episcopalians or the Methodists, but that the similarity between Congregationalism and Presbyterianism would make him very much at home with us." But the astute youth said not a word about his knocking at the doors of several folds at the same time. He, of course, failed of his purpose in the three aforesaid Christian bodies. But perseverance meets its just reward. He was applying, at the same time, for admission to the Lutheran ministry, and, either for good or for evil, he was accepted by them.

Let the *Lutheran World* meditate upon this case, and, perchance, it will abate the fury of its righteous indignation against us, and may even condescend to weep with us who weep over a common evil, since there is no cause of rejoicing, in the premises, for any of us.

Mt. Carmel, Pa., Aug. 23, 1895. FRED C. COWPER.

METHODIST DISCIPLINE

To the Editor of The Living Church:

It seems to be a pity that false teachers among us cannot be treated with some such exercise of discipline as Methodist presiding elders apply to violations of their standards. I happened to meet one on a train, just before reading your article in THE LIVING CHURCH, and he gave me an instance of his summary, and very effective, dealings with offenders. A young preacher had violated the discipline to the extent of introducing cards and dancing at a church social. The older members of the congregation were scandalized, and there was appearance of much future trouble to arise out of the action of the young man. The elder went and remonstrated with the preacher, who gave his opinion that the discipline was all wrong, and that his opinions were fixed, and that he didn't wish to have any controversy with the elder on the subject. The elder quietly remarked that he didn't intent to have any controversy either. But he said to the young man: "If you don't apologize to the congregation next Sunday, and say that you were mistaken, and promise never to do so any more, you have preached your last sermon in the place. You must apologize; and I will be there to see that you do." The young man "came down" at once, and further trouble was nipped in the bud. The elder also intimated that in a matter of false doctrine he would have taken much the same course as in a matter of discipline. Would that we could send a "presiding elder" to some who are disturbing "this Church;" or would, rather, that our branch of the Church Catholic would entrust our bishops with such authority, for such cases, as the Methodist Church does not seem afraid to allow to her presiding elders. I think we might copy some points of the organization of that body with great advantage to our doctrine, discipline, and worship.

W. N. Y.

Personal Mention

The Rev. R. A. Mayo, of the Memorial chapel of the Holy Trinity, Philadelphia, is passing his vacation days at Millwood, Va.

The Rev. Chas. A. Maison, D.D., of Philadelphia, has returned home from his vacation in Massachusetts.

The Rev. A. C. Powell, of Baltimore, is summering on the sea coast, at Kennebunkport, Me.

The Rev. Dr. Geo J. Magill, rector of Trinity church, Newport, R. I., has returned from his vacation, spent in the Province of Quebec, Canada.

The Rev. R. W. Forsyth, rector of St. Matthew's church, Philadelphia, has gone for rest to Warrenburg, Va.

The Rev. J. I. Huntington, of Hartford, Conn., has gone to Newport, R. I.

The Rev. Lewis W. Burton, of Louisville, Ky., is summering at Cumberland Island, Brunswick, Ga.

The Rev. A. K. Fenton has undertaken work at the direction of the Bishop of West Virginia, in and around Parkersburg, W. Va.

The Rev. R. H. McKim, D.D., of Washington, D. C., is visiting at Colorado Springs, Col.

The Rev. John S. Lightbourne is to be addressed at Bayard, W. Va. He has taken up missionary work on the line of the W. Va. Central Railroad.

The Rev. J. A. McCleary has been spending the month of August in recreation at Muskoka Lakes, Canada.

The Rev. Dr. John S. Long has been staying with friends in Baltimore, Md.

The Rev. Geo. Vernor has resigned his position of general missionary in the diocese of Michigan.

The Rev. W. H. Brooks, D.D., has been in summer charge of St. Matthew's church, South Boston, Mass.

The Rev. Colin Basset has taken charge of Otey Memorial church, Sewanee, Tenn.

The Rev. W. Price James has resigned the rectorship of Trinity church, Boonville, N. Y., and on August 28th sailed for Europe in the White Star steamer "Germanic."

The Rev. E. H. Earle has accepted the rectorship of Christ church, East Tawas, Mich.

The Rev. Dr. Leighton Parks, of Boston, Mass., has returned from his recent visit to Europe.

The Rev. Richard N. Thomas is in temporary charge of the church of the Holy Apostles, Philadelphia.

The Bishop of South Carolina is taking vacation rest at his summer home, Camp Cottage, N. C.

The Rev. Wm. S. Sayres has added to his existing work the charge of the church of Our Saviour, Leesville, Mich.

The Rev. William Cash has become general missionary of the diocese of Michigan, and includes in his work the missions of Deckerville, Sanila Center, Bad Axe, and Port Austin.

The Rev. Benjamin S. Sanderson, rector of St. Thomas' church, Bath, N. Y., has been spending the month of August in the White Mountains.

The Rev. Edward A. Renouf, D.D., of Keene, N. H., arrived home from Europe on the Hamburg-American steamship "Fuerst Bismarck," Friday, August 16th.

The Rev. Dr. Patey, rector of St. Luke's church, New York City, has been staying at the Kaatsburg, in the Catskill Mountains.

The Rev. Wm. F. Ayer, minister in charge of the memorial chapel of the Holy Communion, Philadelphia, has visited during his vacation, Maine, the White Mountains, and Atlantic City, N. J.

The Rev. Chas. Furnival, of the diocese of Maryland, is about to return to his home in England.

The Rev. P. F. Hall, of Catonsville, Md., has gone to Buena Vista Springs, Md.

The Rev. Frederick W. Clampett, of St. Peter's church, Baltimore, is reported to have ridden 850 miles during his recent visit to England.

The Ven. J. D. Morrison, D.D., LL.D., Archdeacon of Ogdensburg, diocese of Albany, has been spending the month of August at Merrill, N. Y.

The Rev. Wm. F. Faber, of Lockport, N. Y., is staying at Lakewood, N. J.

The Rev. James Goodwin may be addressed at Jefferson, N. H.

The Rev. A. J. Arnold, of Media, diocese of Pennsylvania, is passing his vacation days at Pleasure Beach, Waterford, Conn.

The Rev. J. D. Herron, of Newcastle, Pa., has been spending the month of August at Bala, in the province of Ontario, Canada.

The Rev. A. H. Mellen is spending his vacation at Geneva, N. Y.

The Rev. Dr. C. L. Fisher has summer charge of the memorial chapel of the Holy Trinity, Philadelphia.

The Rev. W. E. Daw, of Towanda, Pa., has been spending the month of August resting at Asbury Park, N. J.

The Rev. Robert C. Wall, having accepted a call to the rectorship of the church of the Good Shepherd, Lexington, Sanilac Co., Mich., requests all letters and papers to be addressed to him there.

The Rev. W. C. Bradshaw has resigned Port Arthur, in the diocese of Algoma, and has accepted the appointment made by the Archbishop of Rupert's Land to Christ church, Winnipeg, Manitoba. Address accordingly.

The Rev. John Herbert Edwards, of Christ church, Ottawa, Ill., became rector of the church of Our Saviour, Chicago, Sept 1st. Address, 700 Fullerton ave., Chicago, Ill.

To Correspondents

G. O.—You clearly have the right to dispose of your story without any reference to what has occurred. Preserve the postal card to which you refer.

W. R. W.—We presume the Lutherans, like the Roman Catholics, count all the baptized as members. In this country the Episcopal Church reports only the confirmed with any fullness. According to the latest edition of the Encyclopedia Britannica, the Lutherans number 42,000,000, mostly in Germany and Scandinavia. In this country there are of all kinds, 1,231,000 Lutherans (census of 1890). Of English speaking Lutherans there are, throughout the world, 2,000,000, while there are 28,000,000 "Episcopalians" (not Roman Catholics). Counting the Swedes and Norwegians, who have an Episcopal government with a Lutheran theology, the Lutherans of all nationalities head the list of Protestant Churches. In this country the Methodists out-number them more than threefold. The last census gives of Methodists 4,589 000 The statement that Queen Victoria worships as often in a Lutheran church as in the Episcopal, is absurd.

A READER.—Theosophy, so-called, has been shown to be a compound of a modern rarified Hinduism and pantheistic philosophy. Its claims to antiquity are false, though there is nothing in it which has not appeared in some shape or other in various systems with which the Church has had to contend, from Gnosticism in the second century down to the present day. There are no such persons as the "Mahatmas," and some of the principal leaders of the sect have been exposed as frauds. The only element of truth in "Christian Science," etc., is the fact, which has always been well known, that the mind has a powerful control over the body. This fact is constantly made use of by skilled physicians in treating their patients. The philosophy of "Christian Science" is untenable, and its application by its votaries full of absurdity. You will find such offices as you refer to in a book called "The Treasury of Devotions," adapted to every use.

Died

BURTON.—Suddenly, at Mount Pocono, Pa., on Thursday, Aug. 29th, Helen Carstairs, wife of the Rev. Gideon J. Burton.

WILLIAMS.—On Friday, Aug. 30th, Everard Mott, youngest son of the Rev. G. Mott Williams and Lily B. Biddle, aged 2 years. The funeral was held from St. John's Cathedral, Denver, Saturday, Aug. 31st, the Rev. P. H. Hickman officiating.

HALL.—Entered into the rest and joy of Paradise, Aug. 1, 1895, in Wallingford, Conn., Mary Ann Hall, aged 76 years, daughter of the late Randall and Elizabeth Cooke, and wife of the late Alexander Hall, of Alabama, formerly of Catskill, N. Y.

HORTON.—Entered into life eternal on Wednesday, July 17, 1895, at South Glastonbury, Conn., Mabel Ruth, daughter of the late David and Eliza M. Bates, and wife of D. Carlos Horton.

"Let not our hearts be desolate,
But strong in faith and patience wait
Until He come!"

MALONE.—On Sunday morning, Aug. 18th, at the rectory of Calvary church, Fletcher, N. C., the Rev. H. H. Phelps, rector, Clara Elizabeth, wife of Charles D. Malone, sister of Mrs. Phelps, and of the Revs. J. R., E. N. and Francis Joyner, and the mother of seven children, who survive her; born, St. Peter's Day, 1845.

"Peace, perfect peace, with loved ones far away?
In Jesus' keeping we are safe, and they."

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti.

Shall these important works be sustained, or must they be crippled? This question will be answered by the sum of the contributions.

The fiscal year ends with August. Contributions to be included in this year should reach the treasurer by September 1st.

Remittances should be sent to MR. GEORGE BLISS, treasurer 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D. D., general secretary, Church Missions House.

Church and School

THERE are several eligible points vacant in South Dakota. Bishop Hare may be addressed at the Leland House, Chicago, Sept. 7th and 8th. After that at Sioux Falls, S. D.

ORGANIST and choirmaster desires position in the West. Vested choir preferred. Good references. Address, "DIAPASON," care of THE LIVING CHURCH.

WANTED.—In large, poor New York parish, priest assistant and two lay (men) workers, to live in community, conduct additional services, men's and boy's work, train boy choir, and play organ, keep (commons) house, attend sexton's duty, etc. Address CONSECRATED, care of THE LIVING CHURCH.

WANTED.—Charge of parish, or as assistant priest in a large church. Good references. Address "CLERICUS," care THE LIVING CHURCH.

THOSE who are willing to send away their copies of THE LIVING CHURCH after being read, please send their names to Mrs. HENRY F. STARBUCK, Church Periodical Club, 6 Groveland Park, Chicago.

WANTED.—Position as master in a Church school by a graduate of Oxford University (Eng.) in holy orders. Experienced in teaching. Good references. Address J. N. T., care THE LIVING CHURCH.

SITUATION as matron, companion, or housekeeper. Recommendations excellent. Write to the Rev. WM. JONES, Owensboro, Ky.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

LEFFINGWELL GENEALOGY.—I am preparing for publication a genealogy of the Leffingwell family, as compiled by our kinsman, the Rev. E. B. Huntington, down to about the year 1876. The statistics for the last twenty years must be obtained. I therefore ask that the address of every reader who is descended from the old family in Norwich, Conn., be forwarded to the office of THE LIVING CHURCH. C. W. LEFFINGWELL.

The Editor's Table

Kalendar, September, 1895

1.	12th Sunday after Trinity.	Green.
8.	13th Sunday after Trinity.	Green.
15.	14th Sunday after Trinity.	Green.
21.	ST. MATTHEW.	Red.
22.	15th Sunday after Trinity.	Green.
29.	ST. MICAAEL AND ALL ANGELS, 16th Sunday after Trinity.	White.

A Legend

I read a legend of a monk who painted,
In an old convent cell in days agone,
Pictures of martyrs and of virgins sainted,
And the sweet Christ-face with the crown of thorn.

Poor daubs! not fit to be a chapel's treasure!
Full many a taunting word upon them fell.
But the good abbot let him, for his pleasure,
Adorn with them his solitary cell.

One night the poor monk mused: "Could I but render
Honor to Christ as other painters do,
Were but my skill as great as is the tender
Love that inspires me when His cross I view!

"But no—'tis vain I toil and strive in sorrow;
What man so scorns still less can He admire,
My life's work is all valueless; to-morrow
I'll cast my ill-wrought pictures on the fire."

He raised his eyes, within his cell—O wonder!
There stood a visitor—thorn-crowned was He;
And a sweet voice the silence rent asunder—
"I scorn no work that's done for love of Me."

And round the walls the paintings shone resplendent
With lights and colors to this world unknown,
A perfect beauty, and a hue transcendent,
That never yet on mortal canvas shone.

There is a meaning in the strange old story—
Let none dare judge his brother's worth or need;
The pure intent gives to the act its glory,
The noblest purpose makes the grandest deed.

—*Home Journal.*

The following lines are inscribed over the brooklet at Agassiz Basins:

"O traveler, stay thy weary feet;
Take from this fountain, pure and sweet,
A cup of water in His name—
It flows for rich and poor the same.
Then go thy way, remembering still
The wayside spring beneath the hill."

How did we formerly get on without the flow of humor furnished by the public service examinations? The latest is from the army. To the query: What would you do, if in battle your ammunition gave out, and you wished to conceal from the enemy the fact?" Answer: "*Keep right on firing.*" We have failed to learn how many grades of promotion rewarded this embryo strategist, but surely the three stars of the major-general will soon be in sight, if he "keeps on firing." He may be trusted "not to know when he is beaten," that *sine qua non* of a great captain.

An old Massachusetts epitaph reads thus:

A Sarah to her husband,
A Eunice to her children,
A Lois to her grandchildren,
A Lydia to God's ministers,
A Martha to her guests,
A Dorcas to the poor, and
An Anna to her God.

The late Duke of Hamilton, during the races at Hamilton some years ago, invited certain tenant farmers to the palace to witness the sports. Among those who came were some elders of the kirk, and one who held a similar office in the Free Church. After the races were over, the Duke asked the Free Church elder how he had enjoyed himself. "Grand, your Grace, just grand; an' I've won some bits o' bawbees, too, but dinna let on to onybody, for I'm an elder." "Tut, never mind that," said the Duke. 'So-and-so and So-and so have been betting, too, and they are elders." "Ou, ay; they are elders, nae doot; but they are Auld Kirk elders, an' they're no' nearly so strict aboot their duties as us Free Church folk."—*The Realm.*

Whatever else we may think of the ancient Faith, says a correspondent of *The Boston Transcript*, we cannot think it lukewarm, and we must feel gratitude to the pious souls who dotted the English landscape with those beautiful churches that speak of a past when the æsthetic and the ethic were twin expressions. The American who realizes that such aisles as those of St. Botolph were planned for the pageantry of a faith rich in vestments and ceremony, is æsthetically pleased that the building has fallen to the possession of a belief that has in it something of the older pomp. As in the double twilight of the church and the day he sits at "Evensong," hears the music sweep through the broad aisles, and notes the white group of the clergy made visible by the few twinkling lights about the altar, his æsthetic cravings are satisfied. He realizes the force of the appeal the Established Church makes to the sensibilities of Conservatism, and commences to doubt the advisability of Disestablishment. In spite of New England training and traditions, he begins to feel a sympathy, of which he is half ashamed, with the English friend who told him that the Presbyterian worship made the cathedral of Glasgow "all wrong."

Mrs. Emma Willard, a Churchwoman, by the way, once told Dr. Tucker, of Holy Cross, Troy, what led her to write her hymn, "Rocked in the cradle of the deep." She was on shipboard in a fearful storm, and one of the passengers, a lady, horrified the rather by the thought of being the prey of monsters of the deep than by the fear of death by drowning, locked herself in her stateroom, as a tomb. Then came to Mrs. Willard the profound impression of the safety of him whom the Father keeps, by sea or land, in calm or storm; and the thought soon took shape in the poem, the last stanza of which is:

"And such the trust that still were mine
Though stormy winds swept o'er the brine,
Or though the fiery tempest's breath
Roused me from sleep to wreck and death!
In ocean cave, still safe with Thee,
The germ of immortality;
And calm and peaceful should I sleep,
Rocked in the cradle of the deep."

The beautiful hymn was sung at the exercises attending the unveiling of the statue of Mrs. Willard, lately erected in Seminary Park, Troy.

In THE LIVING CHURCH of Feb. 16th was an account from the *Philadelphia Record* of "Jerusalem the Golden," as painted by the rising artist, Thos. Hovenden. On Aug. 15th he was suddenly killed while endeavoring to save the life of a chi (who was also killed). The following from *The Times* of Aug. 16th is a plain statement of facts:

A GREAT PAINTER'S DEATH

The death of Thomas Hovenden would be distressing news, under any circumstances, to all who are in any way interested in American art; the manner of his death makes it absolutely appalling.

Hovenden stood in the forefront of the American painters of the day. The very modern critics affected to despise his art because it always had something to say, but even they acknowledged that he said it with consummate skill. And what he had to say was always something honest and true, something that touched the universal human heart and touched it with a noble sentiment.

It was this that gave Hovenden his wide popular fame. He painted not merely for other painters, but for the people. Yet purely as a painter we have no one who is his superior, in the whole range of technical achievement, and he employed his skill with a breadth of understanding and an earnestness of purpose that completed the character of a great artist.

The honesty of Hovenden's art was an expression of the honesty of the man. The earnestness, the manliness, the warm humanity of his nature had made him a personal force in his profession, and to his friends the horror of his death is only mitigated by the fact that he met it, as he would have been glad at any time to meet it, in an act of heroic sacrifice.

His death was preceded less than 24 hours by that of Peter Frederick Rothermel, at the age of 83, who is known chiefly by his great painting of "Gettysburg." The following notice, also from *The Times* of Aug. 15th, hardly does justice to his memory:

With the death of Mr. Rothermel is closed a long and for many years a busy career. The genial old painter's actual work was over some time ago, and of late he has been a veteran, quietly resting among the fruits of his labors.

It is not many artists who enjoy the popularity that he did in his day. His success was eminently a popular one, but it was based upon sincere work and real achievement. His work covered a wide field, but he will be longest remembered, as he was best known, by his "Gettysburg." His great historic canvas will always remain a landmark, and will always convey one of the truest pictures of the American soldier in battle.

"Gettysburg" was by the order of the Commonwealth of Pennsylvania, and for it the artist was paid $25,000. The portraits, including General Meade, are all "life studies."

The Worth of the Body

The Interior

The two elements of Christ's person have alternately suffered obscuration—some giving pre-eminence to the divinity, and others emphasizing the humanity, but neither party remembering that a mediating Messiah must be perfect God and perfect man. This defective Christology has been matched by an anthropology equally mischievous. At present in the scientific world the material nature of man is exalted at the expense of his spiritual nature. This conception of man, which in some quarters has gone the lengths of affirming him to be nothing more than organized matter, has naturally called the attention of Christian thinkers to the idea which Christianity provides for the body. Nevertheless, much of our thinking is tinged by conceptions which, passed to us by way of the asceticism of the primitive and mediæval Church, are nothing less than survivals of Manichæism. There is a peculiar subtility about the idea that has made it current in all ages. Even Plato was not able to get entirely away from the teaching of his master that "the soul reasons best when it comes to be alone with itself, bidding good-by to the body." This notion is even now current, particularly among those of exalted piety. No one would formally endorse the Manichæan heresy that matter is essentially evil, but practically they do so by acting as if the seat of sin were in the flesh. This is doubtless due to a mistaken interpretation of Paul's presentation of the conflict between good and evil, as a battle between the spirit and the flesh. Sin is manifest through the flesh, and from Paul's vivid way of writing it is easy to infer that the flesh is also the seat of evil. But Paul was too good a psychologist to have made so palpable a blunder. He everywhere emphasizes the fact that the essence of sin is selfishness and that its seat is in the will. As for the body, it is an "instrument of righteousness," a "member of Christ" (1 Cor. vi: 15), and if the flesh is corrupt it is not so essentially, but because that which uses it is so.

This conception of the worth of the body may be traced through the whole Bible. The rites of purification in the Old Testament and the emphasis laid on the venality of those sins which defile the body, are prophetic of the completer doctrine of the New Testament. The redemption of Christ saves the whole man, demanding that "the spirit and soul and body be preserved entire" for the day of the coming of the Lord. To this end the miracles of Christ point. The sinfulness of man has warped the order of nature. Miracles are the divine correction of this disorder. Those which Christ performed were especially for the body, and show what store he set upon that which had too often been scorned and neglected. The fact, too, that it was possible for the word to become flesh, shows that evil may proceed only from volition. The Incarnation is conclusive evidence that, since God may identify himself with a human body, it is capable of being put to divine uses. The Ascension is a further confirmation and amplification of this truth, showing that flesh may be glorified and may exist forever in a divine environment and as a divine instrument. The Resurrection is a pledge that the redemption and glorification of human flesh, begun here, shall be finally completed. And as he saves the environment of the soul, the body, so Christ saves the environment of the body, the universe. "Creation itself also shall be delivered from the bondage of corruption." Thus in a new heaven and a new earth the ideal of humanity, interrupted by the fall, is realized in a redemption which saves the whole man—a being of flesh and spirit.

This view of the worth and nature of the body gives Christianity a unique place and power. It makes it a great force on the side of purity and right living. Proclaiming that the body is the temple of God, Christianity forbids anything that defiles or mars it. It is also a gospel of hope. It shows that the soul is

not entangled in a poisonous mesh. It declares that the body, though limited in power and often infirm, is an instrument placed at the soul's disposal. This instrument is made of such noble material, so finely adjusted, that God Himself can use it for his own divine purposes. And furthermore it is an instrument which is not to be cast aside after a time—it is to be glorified so that even in its final estate the soul will rejoice at its noble companion.

If this, then, is the nature of the body, Christianity is on the side of everything needful for its healing or development. Whatever in art or science contributes to its well being is to be hailed with joy. Raiment, food, recreation, and work are not to be neglected or despised. They are means whereby the body may be hastened toward its ideal of redemption. So, too, Christianity is by this view pledged to all social and moral reforms. Crime, poverty, and disease are incompatible with it. When unabated they are denials of its efficiency. And therefore the Church, by her corporate members, is bound to foster anything that may serve to lessen social ills—free baths, coffee-houses, hospitals, and whatnot of that description. She need not be a visionary, but she must recognize and forward any and every device, however humble or revolutionary, that promises to better the physical condition of the great soul-sick and body-sick masses. The full recognition of this opportunity and privilege will be the dawning of the day when the desert of social ills shall blossom as the rose. The full recognition of Christ's purpose to redeem the body as well as the soul, will empower the Church to occupy with efficiency that large sphere of usefulness which she has hitherto neglected.

A Remote Diocese

The Bishop of Moosonee and his clergy, who live in the Arctic regions, receive their mail but once a year. It is to be hoped its contents supplement the meagre literary fare on which the unfortunates have to exist during the twelve months' cycle. The journals published in those districts are, properly speaking, annuals—as journals are (or ought to be) dailies. They are issued only once in every fifty-two weeks, their office being situated within the limits of the North Polar circle. One claiming erroneously to be the "only yearly paper," is called the *Eskimo Bulletin*, and is edited by English missionaries in an Eskimo village, near Cape Prince of Wales, on Behring Strait, where but one steamer lands during the year. The news thus brought is condensed on a sheet of very thick paper, 8x12 inches, only one surface being printed, or rather, "hectographed," upon. Its rival is the *Atuagagdlintit nalinginarwick tusarumiuasassunik* (Something for Reading Accounts of All Sorts of Entertaining Subjects), published since 1862 at Godthaab, in Greenland, where a small printing office—the most northerly in the world—was established in 1861, from which about 300 sheets and many lithographic prints have been issued. The journal with the long name, up to 1874, comprised 194 sheets in quarto, with about 200 illustrated leaves. The language employed is that of the Greenlanders, a dialect of the Eskimo. Another Greenland publication, issued at irregular intervals, is the *Kaladit*.

Argon and Helium

New discoveries, however astonishing, soon get left behind by the advancing army of science, like milestones on the road of progress. Scarcely have we overtaken argon and helium, when Prof. W. Ramsay is promising us not one but two new elements belonging to the same series. According to his paper, read before the Chemical Society on June 20th, there is no doubt that argon and helium contain as a common ingredient a gas not hitherto identified, with a probable atomic weight of about 10 referred to hydrogen as unity; for two lines in the spectra of the newly discovered elements are absolutely identical. From the anomalous position of argon in the periodic scale, Prof. Ramsay regards the presence of another element with argon, having an atomic weight of a little more than 80, as almost certain, and indeed, this would account for many discrepancies. . . . . To clear up a possible misconception, we may state that argon has never been obtained from any other source than the air, and that helium has been extracted from various rare minerals by the action of acids. It is impossible for helium to exist in our atmosphere, as the gravitational force of the earth is not able to keep these light atoms, which are thrown off into space by the centrifugal force of the earth's rotation. All the uncombined helium of our planetary system is probably concentrated in the sun, unless that enormous planet Jupiter has managed to retain some. It is interesting to note that helium is by far the most insoluble gas known, for water dissolves only about half as much helium as hydrogen or nitrogen. This will afford a convenient means of separating helium from other gases, and as it seems to be contained in many rare minerals of the uranium and thorium type, we may hope that before long larger quantities will be available for the purposes of experiment. Besides the isolation of the two hypothetical gases we have spoken of, Prof. Ramsay looks forward to investigating the actual condition in which helium exists in minerals, for he has found that these substances will not reabsorb helium when once it has been extracted from them. The last meeting of the British Association was marked by the discovery of argon, and it is reasonable to hope that the forthcoming session may witness further additions to our knowledge of these remarkable gases.

Book Notices

A Hundred Years of Missions; or, The Story of Progress Since Carey's Beginning. By Delavan L. Leonard, D. D. (Associate Editor "Missionary Review of the World"). New York, London, and Toronto: Funk & Wagnalls Co. Cloth, 432 pp. Price, $1.50.

The purpose of this volume is to supply a need for some work of moderate size which should give a concise account of the beginning and development of modern missionary efforts. It is believed that there is no other book that covers the same ground. Tracing the growth of the missionary spirit from the days of Christ's ministry on earth, its fruits and activities as manifested throughout the world are detailed in brief but forceful style. Whoever desires to know where, when, and by whom the work in the different mission fields has been, and is being, done, and the results, will find the information here in compact form. There is a large amount of valuable matter put into limited space, which will be found of great convenience to members of missionary societies and other students of foreign missions.

My Literary Passions. By W. D. Howells. New York: Harper & Bros. Pp. 258.

Literary autobiography has been one of the favorite fads of the last decade. Every man of note has felt called upon to tell the world something of the "books which have influenced me." Mr. Howells has capped the climax by giving us a whole volume of that sort of thing. The list of his literary passions is long, varied, and downward in its tendencies. Beginning with a pure and innocent love for the fiction of Goldsmith, Cervantes, and Irving, this literary gourmand read lawlessly and willfully, except when writing for review, great quantities of the literature, ancient and modern, of England, Germany, Spain, Italy, France, and Russia, to say nothing of America, passing rapidly from one favorite dish to another, until he ends in a confirmed vicious taste for the unsavory messes of Zola, Hardy, and Tolstoi. It is a *descensus ad avernum* such as few men would put themselves on record as having made, and it gives an insight into the decline and impending fall of Howells as an American novelist. There is a great gulf (and we should have thought an impassable) between the Lady of the Aroostook and Annie Kilburn. But we do not wonder so much at the downfall when we learn that the author who once reverenced the greatest masters of English fiction is now nauseated by "the deliberate and impertinent moralizing of Thackeray, the clumsy exegesis of George Eliot, the knowing nods and winks of Charles Reade, the stage-carpentering and lime-lighting of Dickens, and even the fine and important analysis of Hawthorne," and has at last "with a joyful astonishment realized the great art of Tourguenief," and having found "the supreme joy of his life" in the work of Tolstoi, blesses the master of the feast for having kept the best wine till the last. What a fall is here, my countrymen! A pure and virtuous realist turned literary epicurean, grown gross and fat and at last drunken with the dregs of Russian realism!

Our Western Archipelago. By Henry M. Field. New York: Chas. Scribner's Sons. Pp. 150. Price, $2.

Alaska is becoming a summer resort. Steamers going that way are nowadays overcrowded with passengers. Americans, sated with European travel, are learning that grander scenery of mountain, lake, and sea is to be found within their own borders than abroad. Dr. Field, who has explored and written up so much of this world, has made his latest pilgrimage along the shores of the Pacific and has an interesting tale to tell. The great railroads which cross the continent, the Rocky Mountain scenery, the Pacific coast, the mountains and glaciers of Alaska, the cities of Washington and Oregon, and the wonders of the Yellowstone, are all graphically described in Dr. Field's well-known style. Everything is seen from an intensely New England and Presbyterian point of view. There is one chapter which is rather sad reading for a Catholic Churchman, wherein the good Doctor relates with great satisfaction how the missionaries dwell together in unity. It is as usual a case in which the lion lies down with the lamb (inside him). A meeting was held a few years ago of all the "Protestant denominations" at which Alaska was parceled out among the sects, each agreeing to keep off the other's territory, and the lion's share (to the great glee of the good Doctor) was grasped by the Presbyterians. The missionary authorities of the American Church, with great politeness, surrendered Sitka, the capital, and the southern arm of Alaska, this being the most accessible and populous part of the country, and the scene of the apostolic labors of a missionary and bishop of the Church of England for many years, to the Presbyterians, and confined the missionary enterprises of the American Church to the Yukon valley, the most distant and difficult part of the field. The idea that the Church should surrender any part of the United States to the Presbyterians is a new one. We think it is high time for our General Convention to look into this shady transaction, and to recognize our responsibility for the *whole* of Alaska. To give up Southern Alaska is to set back our missionary work in that vast territory for a half century, and to give up historic ground.

Opinions of the Press

The Church Times

AN ARCHDEACON'S JUBILEE.—Our readers, one and all, will, we are sure, join with us in congratulating the venerable Archdeacon Denison on completing his fiftieth year of service as vicar of East Brent. Seven bishops have sat on the Episcopal throne at Wells during that period, while but one vicar, now doubly venerable, has served the altar of East Brent parish church. We rejoice to learn that, although he has reached the patriarchal age of 91, he yet retains much of that vigor which carried him through the stress and storm of the fight for Catholic truth in the early days of the struggle. If he is now enjoying in the latest years of his life the liberty to do his work in the way the Church requires him to do it, suspected by neither prelate nor layman, esteemed by all, and beloved by those about him, it is largely due to his inflexible consistency and indomitable courage. The parish of East Brent is, in fact, the Church of England in miniature. That which has become possible for the former is now possible throughout the whole Church of England. And it is this thought which adds intensity to the warmth of our congratulations on Archdeacon Denison's jubilee, for he shares, with others now gone to their rest, the honor of helping to secure that victory, into the fruits of which we have peaceably entered.

Springfield Republican

THE NEED FOR BETTER REGULATION OF DIVORCE.—It is not easy to work up much sympathy for the 1,500 or 2,000 couples whose hasty divorces by Oklahoma courts have been declared invalid by the supreme court of that territory. There may be here and there a case where this decision will work a real hardship, but the majority of these illegally separated couples undoubtedly belong to the class of divorce-hunters who bring contempt upon the marriage relation by their anxiety to dissolve it upon flimsy pretexts which would not for a moment be accepted as sufficient cause for a decree in the older States. Guthrie and Oklahoma City have been overrun with these sneaks of both sexes, who have stolen secretly away from their homes, after taking precautions that the first thing the deserted wife or husband shall know of their intention is a notice of divorce by the Oklahoma courts, after the ninety days of required residence in that territory shall have expired. There could not be a more demoralizing divorce mill than this which the Oklahoma Supreme Court has broken up—at least temporarily. Practically only two things were necessary to secure a divorce, residence in the territory the required ninety days, or an affidavit of such residence, and a stiff fee to the attorneys in charge of the case. Beyond these nothing seems to have been of much consequence, so long as the applicant asked for divorce, for, as an attorney's agent is reported to have said when asked on what grounds divorces were granted, they were granted "on any at all, or on almost none. There is no trouble about the decree, for of course the other party never knows anything about it." Such actual suffering and humiliation as will follow the decree of the territorial supreme court will be found among the new husbands and wives of these illegally divorced persons, but such suffering will not be very keen, for only a person of obtuse sensibilities would care to marry the seeker and recipient of an Oklahoma divorce.

The Household

Do You Know Her?

BY E. L SYLVESTER

I have a little friend who doesn't like to mend,
To dust, or set the table, or even make a bed;
The very thought of sweeping nearly sets her
off a-weeping,
And she always goes about it as though her
feet were lead.

She "hates" to rock the baby, and says that
some day, maybe,
She ll go away and linger where they have no
babies 'round
To keep folks busy rocking—but really this is
shocking,
And she doesn't mean a word of what she says,
I will be bound.

'Tis true she cannot bear to even walk a square
To buy a spool of cotton, or stamps for
mamma's mail,
And it's much against her wishes that she's set
to washing dishes,
While to speak of darning stockings is enough
to make her pale.

In fact, she wants to shirk everything resembling work,
And the only thing she does enjoy, so far as
I can say,
Is to take her doll and book, and within some
quiet nook
To read of elves and fairies, and dream the
hours away.

—*Harper's Young People.*

O'Rorke: "Father Flaherty's a foine praste an' an iloquent preacher." O'Garahan: "Av coorse; but Father Staphens (Episcopal) made th' best spache at the cilibration, he did." O'Rorke: "Father Staphens! He's no father, fer he has foive childers, be gorra! Shame on yez!"

They have queer stone-cutters down in Maine. Deacon Hackett lost his second wife lately, a scrawny and shrewish woman, whose loss was not an unmixed sorrow. Still, the deacon dutifully decided to give her a monument. Being rather "near," he haggled with the village stone-cutter as to the size of the slab, and finally chose a very narrow one, at a bargain. The inscription was to be as follows:

SARAH HACKETT.
"Lord, she was thine!"

But the stone was so narrow that there was no room for the last letter, so the stone cutter left it out, with this result:

SARAH HACKETT.
"Lord, she was thin!"

—*Harper's Bazar.*

After Many Days

BY MAZIE HOGAN

(*Copyrighted*)

CHAPTER XIV

"'Tis sweet to stammer one letter
Of the Eternal's language—on earth it is called
forgiveness." —*Longfellow.*

Early one morning, about three weeks after the day of the runaway, Mr. Graham went into his son's room to see how he was. Edwin lay in his usual drowsy state, and Sister Winifred sat beside the bed, slowly fanning him. Mr. Graham stood for some moments at the foot, looking intently at the wasted features of the dying boy. He did not rebel against the coming bereavement now, he felt that for Edwin's own sake it was best as it was, but his heart yearned over his only son, his Benjamin, and Winifred marveled at the deep tenderness in the face usually accounted hard and stern.

Edwin opened his eyes and met the yearning tenderness, and answered it by a sweet smile. "Father," he said, "I am glad you are here. There is something I want to speak to you about."

Winifred rose and noiselessly left the room, and Mr. Graham took her seat beside his son, with his strong hand laid over the feeble, fragile fingers. Edwin's voice was so weak that his father bent low to catch the words as he said:

"Father, I have thought a great deal lying here while you have supposed me asleep. I know the doctors do not think I shall get well, and it is best that I should not. I have had a very happy life; every one has been so good to me, and God is good. If I lived longer, I might know more about the sad things of life, but now I have only had the joy and missed the sorrow. But one thing troubles me very much."

"What is it, Edwin? If it is anything that I can do, tell me."

"I do not know whether you can do anything or not. It is about Alice. I do not believe she is happy."

"Why do you think that, my son?" asked Mr. Graham, with a start.

"Father, I have thought about it a great deal. She told me something three years ago which I did not understand at the time, but I do now. I remember a long time ago Mr. Mackenzie used to come here to see her, and then he stopped coming. Father, she loved him, and I think he loved her, but something kept them apart. What was it, father?"

Mr. Graham hesitated. How strangely had the penetrating instinct of the lame boy discerned the truth! Finally he said, slowly: "You are right, Edwin, they did love each other, but I forbade them to have farther intercourse."

"Why, father?" The clear innocence of the brown eyes probed deep into John Graham's heart. None but the true reason would satisfy that scrutiny.

"Many years ago, when I was a young man, Kenneth Mackenzie's father injured me, injured me so deeply that I have never forgiven him, and I was not willing that Alice should marry his son."

Under the steady gaze of the shining eyes, into whose liquid depths a look of pain was creeping, the reason which had seemed so sufficient for saddening two young lives lost much of its plausibility, and when the faint voice repeated, "Why father?" this man who had nursed anger in his heart for thirty years was struck dumb. Edwin went on: "Did you never forgive him, father, even when he died?"

"Never;" the tone was stern, but instantly softened to say: "What is it, my boy? Are you in pain?" for a look of suffering was on Edwin's face.

He murmured as if lost in thought: "Forgive us our trespasses as we forgive —"

Through all these thirty years John Graham had never once considered what a fearful curse he called down upon himself whenever he uttered that prayer. Conscience-stricken and overwhelmed, he hid his face upon the bed and shuddered. Edwin's weak hand touched his hair. "Father, you will forgive?"

"I will," murmured Mr. Graham.

"And, father, you will let them love each other?"

So invincible was the man's prejudice, that even now, softened and repentant as he was, he hesitated at the thought of linking his daughter's name with that of the son of his old enemy, but Edwin said, pleadingly: "He saved her life!" and Mr. Graham yielded.

"If they still wish it they have my consent, but all this happened five years ago, remember."

Edwin looked radiant. "Oh! I know they love each other yet," he said with childish delight. "Now, father, you are so good to me. I want this arranged while I am here. Won't you go to Mr. Mackenzie and tell him, and bring him here, and let me tell Alice? Please, father!"

Mr. Graham could not resist the boy's pleading, and had consented, called Winifred back, and started down town before he realized upon what a strange errand he was bent. Five years ago he had forbidden Kenneth Mackenzie to have any intercourse with Alice. How would he receive this tardy recall? Mr. Graham would almost have turned back now, but Edwin's pleading eyes were before him, and he went directly to Kenneth's office.

Startled and apprehensive, Kenneth rose to greet him, but Mr. Graham, without preliminary words, thus spoke: "Mr. Mackenzie, thirty years ago your father injured me deeply, so deeply that I believed I could never forgive him. All these years I have cherished my anger and fancied it a righteous indignation. By means of my dying boy I have been brought to see how wrong I have been, and I have come to-day to tender to your father's son my full and free forgiveness for the injury, which I prefer not to name."

There was something grand in the stern and implacable man thus voluntarily renouncing an enmity of more than half a lifetime, and Kenneth did not at once suspect what would follow. He bowed and said, gravely: "In my father's name, I accept your forgiveness, sure that it is sincerely offered."

"If what I am about to say seems to you strange," continued the banker, and a departure from ordinary custom, it is because of the earnest request of my dying son. Five years ago I found that you and my daughter loved each other. Most unjustifiably, as I feel now, I placed a barrier between your two young lives. Your conduct then was most noble, but it may easily chance that in these years your feeling toward her may have changed. I charge you on your honor, as a Christian gentleman, to tell me if this be the case. Do you love Alice, now?"

Kenneth answered simply and quietly: "More deeply and more tenderly, if that be possible, than I did five years ago."

"Then," said Mr. Graham, "will you come and tell her so?"

The other flushed deeply. "Mr. Graham," he said, gravely, "notwithstanding your free forgiveness, I am still my father's son. If, through any misdeed of his, a stain rests upon my name, far be it from me to ask your daughter to share it."

"My dear Kenneth," exclaimed the banker, using his Christian name for the first time, "if any such stain ever existed, you have long since erased it by your noble and blameless life, not to mention your saving my children's lives. I tell you," he added vehemently, the opposition increasing his cordiality, "I shall be proud to have my daughter bear your name!"

Truly, Kenneth's patient waiting was rewarded!

Mr. Graham went on: "I should not press this upon you now, Mr. Mackenzie, but should trust, in time, to convince you how I honor you, but Edwin is so anxious that it should all be arranged while he lives, and that cannot be long. Will you come?"

Kenneth went, and they talked of Edwin all the way. Arrived there, Mr. Graham asked Kenneth to wait in the parlor while he went to Edwin's room to see how things were.

Meanwhile, Sister Winifred had given Edwin nourishment and medicine, and he had dozed awhile, then roused himself and asked for his sister. When she came, "Allie," he said, looking up lovingly in her face, "who do you think is coming?"

"Who, Eddie?" she asked, unsuspectingly.

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"Whom do you wish most to see?" he inquired, with a mischievous smile.

She thought him wandering, but nevertheless colored, and he went on: "*He* is coming—Mr. Mackenzie, I mean. Father has gone for him. Won't you be glad to see him?"

Alice was silent, while a strange mixture of feelings surged into her heart. Before Edwin could speak again, Mr. Graham entered the room. "He is here, Edwin," he said, smiling. "Alice, my love, come here." He drew her to him, and kissed her. "My daughter, you have much to forgive me. Now, go down into the parlor."

As one in a dream, she obeyed. When she entered the cool, shaded room, Kenneth rose, and, looking at her, read in the sweet brown eyes that her love was unchanged. He held out his hands, and she came to him. As they clasped hands and looked into each other's eyes, all was forgotten, the struggles and the trials, the doubts and fears and heartaches, the sorrowful yearning of their shadowed lives, and they felt that this moment of soul union was worth it all. They were long without speaking—there seemed no need of words. He led her to a seat, and they were still silent, yet one moment of this silence was more eloquent than an hour of speech.

Woman-like, she spoke first, and very woman-like her words: "Your wrist—is it quite well?' and she softly laid her fingers upon it.

"Nearly quite well, dearest," he answered, in his deep, sweet tones, trembling a little at the thought of her tender care for him.

"And to think," she went on, "that you hurt yourself so to save *me*. I have thought so much about how it must have pained you."

There was something very touching to Kenneth in her thinking and caring for the slight injury, and he pressed his lips upon the slender fingers which lay caressingly on his wrist. Just then Sister Winifred entered the room. A glance showed her how it was, and Alice sprang to her side to receive a tender kiss and a whispered blessing. Her quiet congratulations to Kenneth were brief but sincere and heartfelt, and she hastened to ask them to come up to Edwin's room at once, for she feared the suspense and excitement might harm him.

Hand in hand, like two children, they mounted the stairs, following Sister Winifred who led them to the quiet room already made solemn by the near approach of the death angel.

It was a strange, affecting scene. The dying boy, raised high on pillows to aid his difficult breathing, his strangely bright eyes and wasted features illumined by placid joy, the beautiful black-robed Sister at his pillow, intent only upon his face, Mr. and Mrs. Graham, side by side, the former divided between joy and sorrow, the latter bewildered at the unexpected news she had just heard, and the two young re-united lovers, their newly found happiness shadowed by the coming sorrow.

Mr. Graham, whose one thought was to please Edwin, embraced his daughter, and shook hands with Kenneth, saying, solemnly: "The blessing of God be upon you!" His wife imitated him in words and actions, but seemingly only half comprehending what it meant. Then they went to Edwin's side.

"I am so glad, so glad!" he whispered, as he held out one wasted hand to each. "Allie, you will be happy now," as he kissed her; "and you are my brother," to Kenneth, who stooped and kissed his forehead.

It seemed to give him so much pleasure to see them hand in hand, that they stood some minutes in silence by his bedside, until Sister Winifred signed to them to go. But Edwin said: "I want you both to be here with me when Mr. Somerville comes to-morrow," and was content when they promised.

Neither Kenneth nor Alice spoke until they reached the lower hall, when he said, his face brightened by the reflected radiance of Edwin's: "How beautiful and comforting it is!" but Alice felt the more human side, and clung to Kenneth's hand, saying: "I do not think I could bear it if I did not have you."

(To be continued)

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

Tommy's Surprise

Grandmamma Venner was taking her after-dinner nap, and Tommy was tired of keeping still. So he thought he would go into the kitchen and find Susan, who would surely have the dishes washed and be ready to tell him a story. But no!—when he opened the door Susan stood at the table beating eggs for frosting as fast as ever she could, and there was a delicious smell of hot fruit-cake in the air.

"Why, Susan," said Tommy, "I never knew that you baked cake in the afternoon!"

"Don't speak so loud, Master Tommy," said Susan. "Sure it's your Grandma's birthday cake, an' I had to wait till she was slapin' afore I could begin."

"Is it grandmamma's birthday?" asked Tommy, opening his eyes wide. Then he added in an injured tone; "Why didn't she tell me? I wanted to give her a present."

"I shouldn't wonder but she'd clean forgotten it herself, Master Tommy. Old folks don't make such a fuss over birthdays as little boys—they've had too many of 'em."

But Tommy could scarcely be comforted.

"If I'd only known, I could have sent home to papa for something," he mused. "I haven't got anything here but my new ball, and she wouldn't care for that."

He went out upon the porch and stood looking wistfully away over the garden, the green fields beyond, and farther still the shady woods. Suddenly his face brightened.

"I can go and get her some wild-flowers," he said to himself. She likes 'em better than the garden ones—I heard her say so."

He ran swiftly down the long path, clambered over the stile, and sped away over the smoothly mown meadow grass.

Susan finished frosting her cake, and had set it on a high shelf where grandmamma would never think of looking. Then she tied on a clean apron and sat down with her knitting.

By and by grandmamma came out of her bedroom.

"Tommy!" said she, but there was no answer. A picture book lay open on the table.

"Poor little soul!" said grandmamma, "he must have gone out to play. I suppose it was dull for him."

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She read the newspaper for awhile, then she called,—

"Susan!"

"Yes'm."

"Do you know where Tommy is?"

"No'm, I don't. He was out in the kitchen nigh three quarters of an hour ago. I hain't laid eyes on him since."

"That's strange," said grandmamma, a little anxiously. She went to the door and spoke to Jonas, who was working in the garden.

"Jonas, have you seen Tommy anywhere?"

"Not jes' lately," answered Jonas, leaning on his spade.

"I can't see—

"Now Mis' Venner," interrupted Jonas, "don't you go worryin' over that boy. He'll turn up all right. There won't nothin' hurt him. He's as spry as a cricket, and as chippey as a squirrel in a corn-patch."

Grandmamma went back to her easy-chair, but somehow she was not quite easy in her mind, and she lost her place so many times that she at length laid down her newspaper altogether. The old clock seemed to tick so slowly that she thought it must be running down. She wound it up, but that made no difference. When after a time, it struck four, she felt that she could wait no longer.

"I *must* ask Jonas to go and look for him," she said.

Just then there was a noise at the window, as if somebody were climbing up on the bench that stood outside, and in a moment a clear voice cried:

"Hello, grandmamma!"

There was Tommy, clinging to the ledge with one hand, and holding up a great bunch of blue harebells in the other. But, instead of looking glad, grandmamma's face turned suddenly white, and she leaned back in her chair as if she were going to faint.

"Grandma!' cried Tommy, "what is the matter?"

Jonas heard him, and dropping his spade came hurrying to the open door. Grandmamma pointed to the flowers, and then she and Jonas looked at each other for almost a minute without speaking.

"The Rattlesnake Ledge!" gasped Jonas at last.

"What is it, grandma?" said Tommy, almost crying.

"Come here, darling," said grandmamma, gently. "Where did you find the flowers?"

"Way over on the hill beyond the woods, grandma. They're for your birthday—don't you like them? 'Twas real hard getting them, too. I had to climb over the rocks, and once—just think!—I 'most put my hand on a big snake, and he made such a funny noise. I never knew snakes made a noise before."

"The land sakes!" cried Jonas. But grandmamma only lifted the boy, bluebells and all, and rocked back and forth with him in her arms.

"Grandma," said Tommy, "I thought you'd be '*sprised*, but I didn't want you to be so perfectly '*stonished*."

"Darling," said grandmamma, "I knew where you had been as soon as I saw the flowers, for they grow only in that one place about here, and nobody goes to pick them any more, because of the dreadful rattlesnakes. If one of them had bitten my little boy, he would have died. We have much to be thankful for."

Tommy was quite sober for a good while. That night, when he was ready for bed, he asked: "Grandmamma, I wasn't to blame about running into danger, because I didn't know any better than to go there."

"No, dear."

"If I had known better—"

"Then you would have been to blame. Some people pray: 'Lead us not into temptation,' and then run right where they know temptation lies. That is not the right way to do, is it, Tommy?"

"No, grandma. I understand! I'm to keep my eyes open and do the best I know how, and then pray to God to help still more."

"That's it," said grandmamma.

Tommy's Fright

Mother was busy in her kitchen making a rich plum cake. Beside the table sat her little boy, resting his face between his hands and watching her with round eyes.

"What a lot of currants, raisins, sugar, and candied-peel mother's got there," he was thinking; "and she has only given me a wee little taste of them."

"Mother," he began presently. But mother was beating up eggs, and did not seem to hear him. "Mother," he said again, and louder than before.

But still mother did not notice him. Click-click, click-click, went her fork against the basin as she beat the eggs into a pale yellow froth. It was pretty, very pretty, the little boy could see; but still it did not please him. He wanted more raisins and another taste of the sweet candied peel lying on the table so temptingly near him.

"Oh, I am so hungerly!" he whined out in pitiful tones, rubbing his knuckles in his eyes and trying to squeeze out a tear. "So, *so* hungerly." Then, at last, mother stopped her click-click, and put down her basin of eggs. She looked in surprise at his fat rosy face.

"Oh, Tommy, Tommy," she said, laughing merily, "I don't think you know what hunger means. Why, my little man, it's not an hour since you made a hearty breakfast. But come, I want you to be useful. Run to the larder, and you will see a pat of butter there on a tin plate. It's on the lowest shelf, so you can tiptoe and reach it quite easily."

"Yes, movver," Tommy said, not too willingly. But he scrambled down from his high chair, ran across the kitchen, and through the little red-tiled scullery out into the back yard where stood the larder. He unbuttoned the door, and the first thing he saw was the butter, just where mother said it was.

But there, a little way off, was something else that Tommy was much more pleased to see—a large, deep stone basin, into which mother had poured only yesterday a quantity of winter pears, stewed in rich plum-colored syrup. The very thought of them made the little boy's mouth water, and his longing for goodies returned in full force. He was not tall

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enough to look into the basin, but quick as thought he tip-toed and thrust in his hand.

"I'll take out a pear and eat it up fast," he thought; "movver can't see me."

But how disappointed he was! The basin was empty. No, not quite, though; lying at the bottom was something hard and cold.

What could it be! Something nice to eat, no doubt, for mother was making all sorts of goodies for Christmas. Tommy felt it; such a queer shaped thing it seemed.

"I *will* see it," he thought; and tiptoeing higher than ever, he spread out his short fat fingers ready to grasp the thing.

But the next instead he uttered a piercing scream; his fingers were caught, and gripped fast. "Oh! oh! oh!" he roared, till mother, in alarm, ran out to see what was the matter.

Quickly he set free his poor tortured hand, and carried him, all trembling and sobbing, back into the kitchen.

"Tell me, my poor little man," she said, when she had bathed his hurt fingers in warm water, and soothed and comforted him on her lap, "tell me how you came to go to that basin at all. The butter was not there; I told you it was on a blue plate."

Tommy hung his head, and bursting into tears again, told mother all he had done.

"I'm welly, welly sorry," he said. "I sought you couldn't see me."

"Oh, Tommy, Tommy," mother replied sorrowfully, and wiping away his tears, "you forget, dear, that though mother could not see you, there was, as your little verse says—

'One who saw the thing you did;
From whom no action can be hid.'

Ask Him to forgive you, and to help you never to do a thing you would be ashamed for mother to see."

"Yes, movver," Tommy answered, with a big trembling sigh. "But what," he asked, clinging closer to her, "what was that *dreffal* thing?"

"Only a poor little lobster, dear," mother said, smiling down into his face. "I bought one this morning, and put it in the basin until I could find time to see after it."

The Christian, of London, says: "The signs and wonders of Neo-Buddhism all disappear before the searchlight of reasonable inquiry; and the Mahatmas, who have been apostrophized as sages and obeyed as masters, have been traced to the point of *nirvana*, or personal nonexistence, and then, by a process rather shocking to the initiated, found 're-incarnated,' in the 'astral bodies' of schemers, whose game of hoax has, it is hoped, now come to an end. All the 'objects' of the Theosophical Society are now discredited; but especially is it shown that a thirst for the marvelous has been met by a system of 'bamboozling' which has been carried on since Madame Blavatsky's death, and pretty much as it was for years before."

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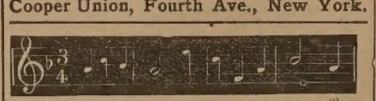

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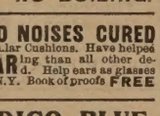

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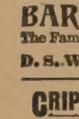

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For Choice Seeds, Bulbs, and Plants, send to JOHN LEWIS CHILDS, Floral Park, N. Y.

Household

There is always a demand for pure fruit juices, and in a country where fruit is so abundant as in ours, it seems a pity that it could not be obtained at prices within reach of more than at present. Some one has suggested the preparation of it might furnish a "home industry," and a means of money-making to women. Small, inexpensive presses may be had, by the aid of which the juice may be prepared with far less trouble than is taken in making jelly. The usual process is to add to the expressed juice one-third of water, bring the mixture to the boiling point, and seal at once. The greatest demand is for grape-juice, currant-juice next. There is no family in which some bottles of fruit juices would not find use before the next season brought fresh fruit; and at the present prices, $8 or $9 per doz. of scant quart bottles of the juice, few can afford to buy who would gladly do so at reasonable prices.

SULPHUR.—HANDY TO HAVE IN THE HOUSE

Sulphur is a solid, non-metallic mineral, which has been known from earliest ages. It is hard, yellow and brittle, and has a most offensive odor. It is found in veins or beds, mostly near active volcanoes. The imported sulphur mostly comes from Solfatia in Sicily, but large quantities are procured from copper and iron pyrites. These minerals are heated, and the sulphur, being volatile, flies off in fumes, which are conveyed by means of pipes to a condensing room. If left in the powdery state in which it condenses it is called flour of sulphur; if melted and cast into bars it is called roll sulphur.

The mange is a parasitic disease to which some animals are very liable. Sulphur ointment should be used as an external treatment and flour of sulphur given internally, mixed in the milk.

A German physician recommends to consumptives the sulphur treatment. This consists in the patients living in rooms where one or two drachms of sulphur are melted daily, on a hot stove. The first ten days there will be felt increased irritation and cough; these soon decrease and improvement is rapidly felt, and complete cures are often effected, if the disease is not too far advanced.

When plants, roses, etc., are at all affected with mildew, sprinkle the foliage with water, then dust on flour of sulphur quite thickly and allow it to stand for a few days, when it may be rinsed off, but is to be renewed if necessary.

To disinfect clothing, mix one teaspoonful of the milk of sulphur to one pint of water, sprinkle the clothing lightly with this, then iron it with an iron hot enough to volatilize the sulphur without burning the clothing.

Sulphur may be kept in small muslin bags in drawers and cupboards, as a protection against the ravages of the red and black ants.

For preventing vermin in bird cages, tie a little sulphur in a bag and suspend it in the cage. Sulphur is said to kill all kinds of fungus in man, beasts, or plants.

For diphtheria, put a teaspoonful of sulphur in a wineglassful of water, stirring it with the finger so that it will mingle with the water. After it is well mixed, let the patient gargle it, and after gargling, swallow a small quantity. If the disease is too far advanced for gargling, throw some sulphur into the throat by means of a quill, which will cause the fungus to shrink, after which the sulphur gargle may be used.

A sulphur wash is an excellent remedy for roughness and pimples on the skin. Make it by taking one ounce of sulphur flour and pouring over it one quart of boiling water; allow this to stand and steep for twelve hours; then apply it to the skin three or four times a week.

Traces of sulphur are found in both the vegetable and animal kingdoms, as well as in the mineral. Oftentimes the disagreeable odor which some plants give forth is due to the sulphur which they contain.

Sulphur is used for bleaching; also in making gun powder and matches.

In cases of being very near to premises or apartments where there is diphtheria, the simplest, yet effectual mode of fumigating is to drop a little sulphur on a hot stove, or on a few hot coals carried through the rooms. In this way the spread of the disease may be stopped.

Sulphur makes one of the best treatments, both externally and internally, for skin diseases, particularly where itching is a symptom.

For a sweetish or bitter pasty taste in the mouth try a few doses of sulphur.

Sulphur is good for chronic diarrhœa. For constipation, sulphur will often give speedy relief.—*Good Housekeeping.*

FOR BRAIN-FAG

USE HORSFORD'S ACID PHOSPHATE.

Dr. J. S. PARKE, Franklin, Tenn., says: "Have always found very satisfactory results from it in nervous exhaustion, brain fag, and prostration of various kinds."

What do You Think of This!

Time speeds on—before you realize it Christmas is at hand and the worry of selecting gifts begins. An inexpensive gift that will give pleasure and be of utility, and at the same time suggest appropriateness is one of the most difficult problems that confronts us at holiday times. The trouble is we put it off too long. Nothing seems to suggest itself as "just the thing," and thus the important duty of selecting our gifts is left till the last minute, and one must then "take what is left." The readers of THE LIVING CHURCH should not be of the dilly-dally sort. The World's Fair souvenir spoons are *just the thing.* And as bridal or birthday gifts it would be a hard matter to find another gift so pleasing to the donor, at such a small price. One lady writes:

STAUNTON, VA., June 27, 1895.

Leonard Mfg. Co., Chicago.

Gentlemen:—I received the spoons O. K., and am more than pleased with them. *I am delighted.*

I presented one set as a bridal present, and they attracted more attention and admiration than any of the other presents.

Enclosed please find postoffice order for the amount, $6.00, for which you will please forward six sets of your World's Fair souvenir spoons, and the cake basket which you offer as premium for same. Yours truly,

(Signed) LILLIE V. CROFT,
318 Fayette St.

TOM'S CREEK P. O., MCDOWELL CO.,
July 2, 1895.

Gentlemen:—The half dozen souvenir spoons came safely, and I am pleased with them,

Respectfully,
(Signed) JAS. HARVEY GREENLEE.

PARKERSBURG, W. VA., July 15, 1895.

Leonard Mfg. Co., Chicago.

Dear Sirs:—Your prompt delivery is appreciated. The spoons received, and were very much pleased with them. They are very pretty. I think you will soon get another order from here, from a party who has seen mine. Yours respectfully,

(Signed) MISS M. L. BARTLETT,
1330 St. Mary's ave.

DESCRIPTION OF SOUVENIR SPOONS.

They are standard after-dinner coffee size, heavily coin silver plated, with gold plated bowls; each spoon has a different World's Fair building exquisitely engraved in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus, with the dates 1492–1893, and the World's Fair City. The set is packed in an elegant plush-lined case. The entire set is sent prepaid for 99 cents, and if not perfectly satisfactory your money will be refunded.

OUR CORRESPONDENTS.

Below will be found a few of the many thousands of cordial letters we are receiving from delighted purchasers. These are not old letters, but new ones, as may be seen from their dating. They are all letters from subscribers of religious papers.

BALTIMORE, July 2, 1895.

To the Messrs. Leonard Mfg. Co.:

I received the spoons and berry dish in good condition. Many thanks for your kindness. Please find money order for six more sets, with which you will also send the spoons as premium. By so doing you will oblige,

MRS. DR. AUGUST HORN,
732 W. Mulberry St.

MERIDEN, MISS, Aug. 6, 1895.

Leonard Mfg. Co.

Gentlemen:—I send enclosed, postoffice order for $7.39, for which pleased send to my address one case of your silverware, containing tablespoons, teaspoons, and butter plates, six of each, and butter knife and sugar spoon. Also six sets of World's Fair spoons. Please send a cake basket as premium for the souvenir spoons. I think I can get orders for several cake baskets when I have one to show the ladies, also butter dishes. This is the tenth set of spoons that I have ordered of you. All are pleased with them. Please address,

MRS. FRANK MEYERS,
343 41st ave.

STUART, NEB., July 2, 1895.

Leonard Mfg. Co., Chicago, Ill.

Dear Sirs:—Enclosed find postoffice money order for $11 88, for which please send me the 12 sets of souvenir spoons and premium.

The set I received yesterday are pronounced excellent.

Trusting to hear from you promptly as I did on my last order, I am, Your truly,

S. L. ANDERSON.

LITTLE ROCK, ARK., July 3, 1895.

Leonard Mfg. Co., Chicago.

Gentlemen:—I enclose a money order for $5 94 for six sets of your souvenir spoons at 99c. for each set.

Would say I am very much pleased with my set of souvenir spoons, and they are admired by every one.

Very respectfully,
(Signed) MISS MARY VASSIE HARTMAN,
1511 Rock st.

SUMMARY.

If the reader will glance over the "Description of the Souvenir Spoons" there can be no doubt of the genuine bargain that is offered.

The six spoons in plush-lined case will be sent prepaid on receipt of 99 cents by P. O. or express money order. Do not send individual checks. If you are not satisfied with them the money will be refunded. No goods sent C. O. D.

Address order plainly.

LEONARD MFG. CO., 152–153 Michigan Ave., E. I., Chicago.